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HEAVEN AND HELL BY EMANUEL SWEDENBORG

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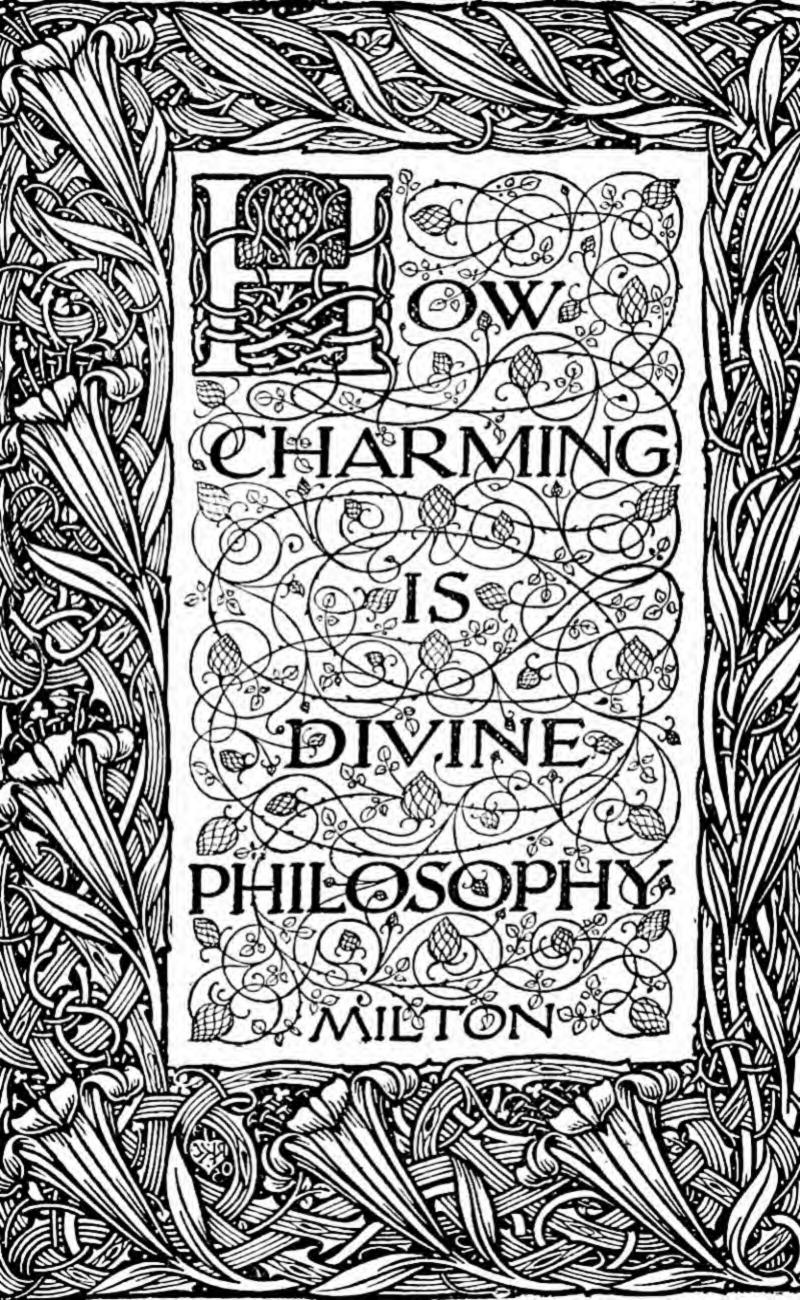
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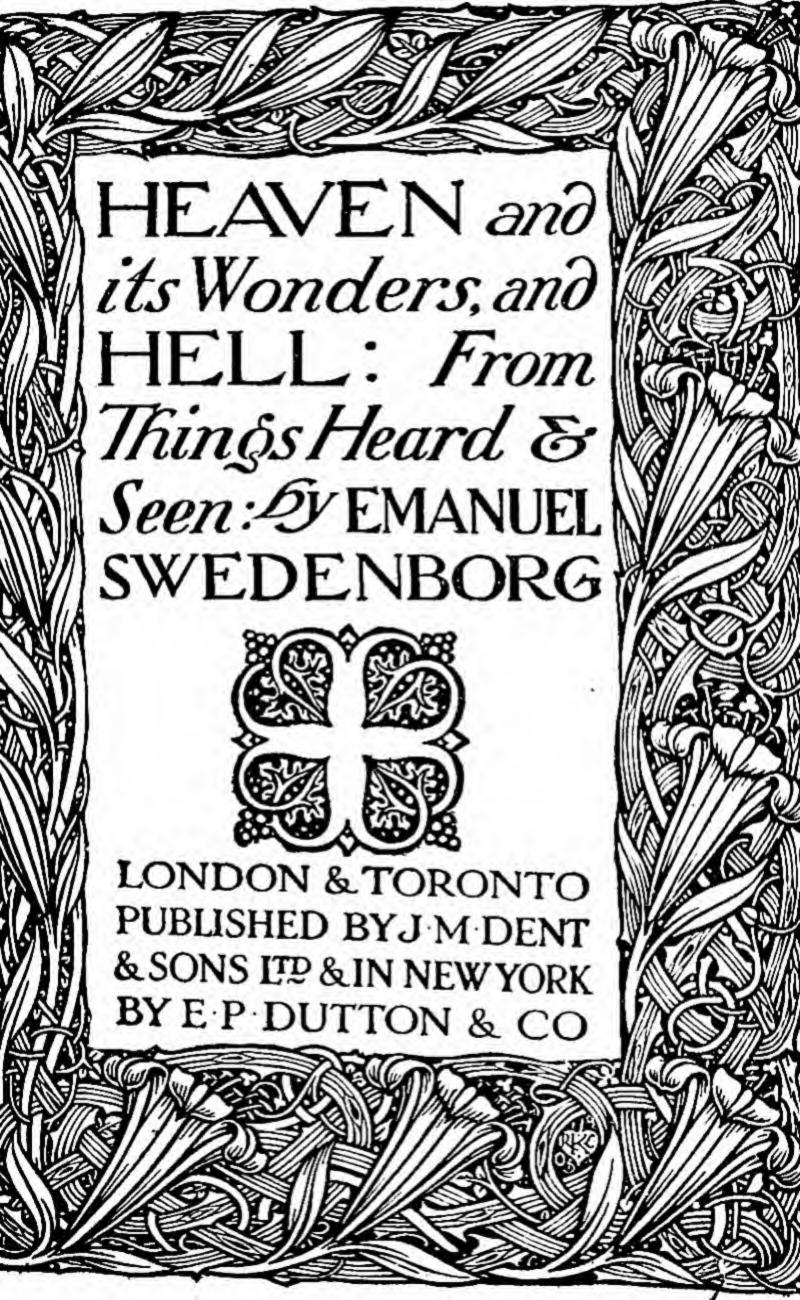


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ace. no: 3586

FIRST ISSUE OF THIS EDITION . 1909
REPRINTED . . . 1911, 1917

# INTRODUCTION

EMANUEL SWEDENBORG was born at Stockholm in 1688, and died in London in 1772. His life may be divided into three perious of approximately twenty-eight years. The first was a period of assiduous study and preparation. The second, commencing with his appointment as Assessor in the Swedish Board of Mines in 1716, was a period of astonishingly prolific and diversified intellectual activity, during which, besides discharging with fidelity and distinction the duties of his office, he pursued his studies in every department of science; and this, not as a mere student, but as an independent investigator impelled by the demands of his own original and constructive genius to penetrate, if possible, the deepest secrets of nature. During the third period these pursuits were abandoned and apparently forgotten, for Swedenborg scarcely refers to them in his later works, and he devoted himself with all his former energy and industry to the investigation of the facts and laws of the spiritual world.

The event which diverted his energies into this new channel occurred in the year 1744, from which time, he states, the sensory powers of his spirit were opened or made active and he was thereby enabled to have conscious perception of the spiritual world and its inhabitants. Three years after, he resigned his Assessorship in order to devote himself wholly to the new work to which he believed he had been called. This habitual intercourse with the spiritual world continued throughout the rest of his life, with one very brief intermission, a few days before his death. It occurred, not in any state of trance or abeyance of the bodily senses, but while he was in the full possession of his natural faculties. The present work was written in 1757, and embodies, therefore, the results of thirteen years of this experience.

Whatever opinion we may form of the nature or value of Swedenborg's experiences it is clear that his case is unexampled in the history of the world. No other man, highly trained in all the science of his time, has ever claimed to have been for more than a quarter of a century in constant intercourse with the spiritual world, while retaining and exercising all his normal

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### Introduction

powers of observation and reflection. Partial, occasional, even frequent and habitual glimpses, as it were, into the unseen world have been recorded in every age and everywhere. But all such experiences are separated longo intervallo from those of Swedenborg. These are, as it were, reports of local events in an unknown country. Swedenborg depicts for us a world, makes known its constitution as a whole and in its parts, and discloses the causes from which it exists.

The reason given by him for this unique experience being granted was that the Church established by the Lord at His first advent had perished through falsities of doctrine and evils of life, and that a further revelation was about to be made, not to supersede the old, but to restore and amplify its lost truths, to add to them more interior truths unknown before, and to place them all, new as well as old, in such clear light and coherent connection that man would be able, if he were willing, to grasp them rationally. Concurrently with this new revelation, and as the indispensable condition of the commencement of a new spiritual age, a great judgment was accomplished in the world of spirits, or state intermediate between heaven and hell, where the great majority of mankind who had passed into the eternal world since the commencement of the Christian era were still dwelling.

If Swedenborg's representations of the state in his day of the so-called Christian nations, whether on earth or in the spiritual world, are true, they supply a sufficient reason to any devout believer in divine revelation for the unique experience to which he was subjected. No one who is acquainted with the facts of the case can doubt that the Church, regarded not as a political or social institution, but as the depository and interpreter of divine truth, and a means of leading men to a life in accordance with it, was at that time in a state of deplorable decadence; and that unless a great change had taken place Christianity as a spiritual power in the world must have perished. No one, however, could venture to assert, upon merely historical data, that the Church, in the sense indicated above, had come to its end. But neither can any one, on any similar grounds, deny it. All human things have their youth, maturity and decline; and divine institutions, so far as they depend for their maintenance and integrity on human free-will, may have a like fate. The

visible organization of a Church may survive, to all appearance in full vigour, while all that made it an effective connecting link between God and man has perished. It may have a "name that it lives" and yet be spiritually "dead." It was so with the Jewish Church and with others which preceded it. While the possibility of such a fact cannot be denied by any one who believes in spiritual life as something distinct from merely natural life, its ascertainment is a totally different thing. Only a teacher enlightened and accredited from heaven can certify us of that.

Swedenborg, therefore, comes before us not merely as a man of strikingly original and constructive powers of thought, a profound student of Scripture and of theology, and a person endowed with unprecedented psychic powers. All the truths he believed it was his mission to teach he had himself been taught, and that in a manner which enabled him to speak with authority on subjects which, to ordinary minds, could only be matters of speculation or inference. He repeatedly and solemnly disclaims any share in the production of his theological works except that of a supernaturally, but none the less rationally, enlightened penman.

This makes the question of the weight we ought to attach to his statements, and our responsibility either for accepting or rejecting them, all the more grave. The assertion ought neither to influence our judgment in favour of his claims nor to prejudice it against them. God has spoken in past times by men specially prepared and commissioned for the purpose. Why should we assume that He would never do so again? That in the process of the ages He would never communicate new knowledge to mankind, suited to and called for by new conditions of the human mind?

Unlike Swedenborg we have to be taught not by experience but by his report of his own experience. What tests can we apply to his pretensions? In reading the works of other authors we have experience and accepted canons of criticism to guide us. In his case we have next to none. From the very nature of the case, as being unique, we can know nothing about the psychological states into which he was brought except what he himself tells us. His message itself must convince us if anything can.

The first requisite for a just judgment is that we do not apply false criteria to his message; do not come to the study with our minds charged with irrational negations; pre-judgments

which block inquiry and shut the door in the face of new truths. No one can reasonably assert à priori such negative propositions as these. There is no spiritual world into which man passes at death. Man does not during his life on earth live in the spiritual world in virtue of possessing a spiritual body subject to its laws, and capable, when separated from the material body, of perceiving its phenomena. Even if such a spiritual body exists in man consciousness of its powers cannot be developed while he is still living in the body, and consequently the nature of that world must remain unknown to him until he enters it at death. It is therefore incredible that a given man should be endowed with such consciousness in order that the knowledge thereby gained should become the common heritage of the race.

It is obvious that these negations can have no warrant except in a kind of knowledge the possibility of which, in Swedenborg's case, is denied. "It doesn't seem to me likely," as an objection to new facts, should have lost its potency in this day; for the explorations of science in the physical world have outstripped conjecture and led us into a realm both of fact and theory which would have been incredible and almost inconceivable a hundred years ago. Why should we think that the spiritual world, if it exists, must be just what we might have imagined beforehand?

Such negations as these are, of course, never stated in all their naked absurdity, even to oneself; but they are apt to haunt the mind secretly and render it totally incapable of forming an unprejudiced judgment. Objections of this kind being removed, the proofs attainable by a really open mind, which will not hastily assume that things which are incomprehensible to it at any given moment are incredible, may be briefly indicated.

Of the absolute sincerity of Swedenborg, his perfect conviction that all he wrote about the spiritual world was true, the reader will have no difficulty in satisfying himself. Against his competence as a witness there is nothing to be alleged. He was a man of great, even colossal powers, of singular sobriety and composure of temperament, and shows everywhere in dealing with moral and ethical questions a penetrating sagacity and insight. He was quite aware of the incredulity with which many of his statements would be received, and could easily have made them more acceptable by suppressing or toning down unpalatable truths. But he was incapable of such a breach of trust.

Whatever may be the explanation of the fact, the conclusion forces itself on the mind that Swedenborg described a world which to him was as distinctly objective as the world in which we live is to us.

But the wonder grows when we find that the world he describes is a system of the most perfect and intelligible order; that every part of it fits into every other part, and that the whole fits human life. The same fundamental principles are found to apply to the constitution of the spiritual world at large and its parts, the interpretation of Scripture and the mind of man. We ask ourselves "Is it possible that hallucination could give rise to a system so complete and harmonious? and that it should retain its character entirely unchanged during twenty-eight years, so that there should be no inconsistency between what Swedenborg wrote at the commencement of his peculiar spiritual experiences and what he wrote at the end?"

It is true that the reader will come across many startling statements which, perhaps, will stagger his belief. Let him not be daunted. The perplexity arises from his having failed to grasp, or if he has grasped, from his not yet fully accepting, the fundamental fact of that world; that it is a world whose visible and tangible phenomena are the direct outbirth of the spiritual states of its inhabitants. It would be strange, indeed, if in a non-spacial world, which, nevertheless, presented all the outward appearances of this world, but from a totally different origin, strange things did not happen. It is, in fact, the combination of the familiar with the unfamiliar which produces the strangeness.

Swedenborg's intromission into the spiritual world was regarded by him rather as a means to an end than an end in itself. It was a necessary preparation for the generation in his mind of a true understanding of the Word of God; and the subsequent diffusion throughout the world of the knowledge so acquired. The universal characteristic of a fallen Church is that it has lost all real perception of divine truth; and the first condition of renovation is that that perception should be restored and not only restored but raised to a higher level. For the Divine Word is written in "pure correspondences," that is, according to the causative relation which exists by creation between natural and spiritual things, because the former derive their form and quality from the latter; so that while it appears,

in the greater part of it, to treat of merely mundane affairs, it at the same time everywhere expresses and embodies eternal truths. This law of "correspondence" could not have been discerned and rationally understood but by a man who had first been instructed in the natural sciences and afterwards admitted into conscious intercourse with the spiritual world, where the law is visibly manifested.

If the reader is a believer in revelation he will soon discover striking confirmations of Swedenborg's teaching in the Sacred Scripture itself; not in any occult interpretation of it, but in the plain declarations of its letter. If he has unhappily lost that faith, it may be restored to him—as it was to the present writer.

One of the chief evidences of the truth of Swedenborg's teaching is the coherence of all its parts and the support which they mutually afford to each other. This is a kind of proof which is always growing in cogency in the mind that has patience and perseverance enough not to be discouraged by the unavoidable difficulties which it encounters on first entering a new realm of thought. Every one who believes in spiritual truth is aware that it is self-evident if evident at all. It is impossible to prove in any compulsive way that there is a God or that there is a real distinction between right and wrong or obligation with regard to them. Yet these facts may become as clear as day. The evidence for any system of spiritual truth is powerful in the degree to which the truths of which it is composed become self-evident to the mind, fit into and support each other, and also have a manifestly elevating and practical bearing on human life.

It must be remembered that the descriptions of the spiritual world found in Swedenborg's writings are, like that world itself, representations of spiritual conditions in visible form. They are embodied spiritual truths. A mere knowledge of the phenomena of that world is of little use if we have no perception of their essential meaning, and this cannot be a task devoid of difficulty. For the fundamental fact which stands as the basis of all Swedenborg's disclosures, namely, that the mind is a substantial and organic spiritual body, and that everything that takes place in it is a definite process, which more or less profoundly modifies its organic and therefore its functional state, is unfamiliar. We have to learn, as it were, a new language and at the same time many of the very facts which the language conveys.

And this leads to the further remark that though there is a profound philosophy involved in this work, its aim is not philosophical but religious and practical. It is not meant to minister to intellectual curiosity. In vain will the secret of Swedenborg be sought from such a motive as this. Its aim is to enable us by a fuller knowledge of ourselves and our destiny to recognize the purpose for which we were created, and live the life that leads to heaven by letting heavenly principles govern our lives here and now.

In this aspect of the work the inquirer will find a stay in the doubts and hesitations which are bound to assail him again and again, however earnest and sincere a lover of truth he may be. At such times, without abandoning his quest for truth, let him be content for the moment to "hold fast that which is good"; and see that it is held fast not in the intellect only but in the daily life. He will then find that his difficulties will gradually dissolve away of themselves, as the obscurities due to the application of natural thought to spiritual realities vanish from his mind. In states of religious doubt and perplexity it is happily much more easy to discern what is good than what is true; though ultimately both will be found to be indissolubly united. If the reader at times feels inclined, as the present writer often did many years ago, to throw the book down and read no more, let him ask himself, "Is the ideal of the Christian life which Swedenborg holds up the true one? If I follow it steadily will it make me a better man, more careful to do my daily work in the world, whatever it may be, honestly and well; more patient under trial, more lenient in my judgment of others, more strict in judging myself, more useful to my fellow-men?" To such questions it will be impossible to give any other than an affirmative reply.

The translation of the present volume has been revised by Mr. F. Bayley, M.A., on the basis of the Fcap. 8vo. edition issued by the Swedenborg Society, with the special view of removing—so far as is consistent with fidelity to the text—the difficulties arising from the use of terms by Swedenborg in a more or less technical sense, and of modernizing the language.

J. HOWARD SPALDING.

The following are the principal works of Emanuel Swedenborg:-

Philosophical and Scientific.—Dædalus Hyperboreus, 1716; Prodromus Principiorum Rerum naturalium, 1721; Miscellanea Observata circa Res naturales, 1722; Opera Philosophica et Mineralia, 1734, Vol. I., being his Principia; De Infinito et Causa finali Creationis, 1734; Œconomia Regni Animalis, 1740; Regnum Animale, 1744-5; De Cultu et Amore Dei, 1745. The more important posthumous scientific works which have been published are: The Brain, considered anatomically, physiologically, and philosophically, 1882-7; The Soul, or Rational Psychology, 1887. Under the auspices of the Swedish Royal Academy of Sciences, its Swedenborg Committee has published: Geologica et Epistolæ, with introduction in English by Prof. A. G. Nathorst, 1907; Cosmologica, with introduction by Prof. Sv. Arrhenius,

1908.

THEOLOGICAL.-Arcana Cœlestia, 1749-56; De Cœlo et Inferno, 1758; De Ultimo Judicio, 1758; De Equo Albo, 1758; De Telluribus in mundo nostro solari, 1758; De Nova Hierosolyma et ejus doctrina cœlesti, 1758; Sapientia Angelica de Divino Amore et de Divina Sapientia, 1763; Doctrina Novæ Hierosolymæ de Domino-de Scriptura Sacra—de Fide, 1763; Doctrina Vitæ pro Nova Hierosolyma, 1763; Sapientia Angelica de Divina Providentia, 1764; Apocalypsis Revelata, 1766; Delitiæ Sapientiæ de Amore Conjugiali, etc., 1768; Summaria Expositio Doctrinæ Novæ Ecclesiæ, 1769; De Commercio Animæ et Corporis, 1769; Vera Christiana Religio, 1771. Among his posthumous theological treatises which have been published the following are the chief: Apocalypse Explained, 1811-15; The Memorabilia, or Spiritual Diary, 1883-1902; Summaries of the Internal Sense of the Prophets and Psalms, 1799; Adversaria in Libros Veteris Testamenti, 1842-54; Index Biblicus, sive Thesaurus Bibliorum Emblematicus et Allegoricus, 1859-68.

Published by photolithography: 10 folio vols. of unpublished MSS. edited by R. L. Tafel, 1869-70. By phototypy: Sensus Internus Psalmorum, etc., 1896: Diarium Spirituale, 3 folio vols., 1901-7.

Psalmorum, etc., 1896; Diarium Spirituale, 3 folio vols., 1901-7. The Swedenborg Concordance. By J. F. Potts. 6 quarto vols.,

1888-1902.

A Swedenborg Bibliography, by J. Hyde, 1906.

BIOGRAPHIES.—By E. Paxton Hood, 1854; by W. White, 1868; by E. Swift, 1883; by J. J. Garth Wilkinson, 1886; by B. Worcester, seventh edition, 1907; by G. Trobridge, 1908; Documents concerning Life and Character, edited by R. L. Tasel, 1875-77.

Most of Swedenborg's works have been translated into English, and a number of them into seventeen other languages, European and

Oriental.

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## HEAVEN AND HELL

#### HEAVEN

#### INTRODUCTION

1. When in the presence of His disciples the Lord speaks concerning the consummation of the age, which is the last period of the church, at the close of the predictions concerning its successive states of love and faith, He says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from one end of the heavens to the other" (Matt. xxiv. 29-31). Those who understand these words only according to the sense of the letter, imagine that at the final period which is called the last judgment all these events will come to pass according to the literal account. They therefore believe, not only that the sun and moon will be darkened and that the stars will fall from heaven, that the sign of the Lord will appear in heaven, that they shall see Him in the clouds, together with angels with trumpets, but also, in accordance with predictions in other places, that the whole visible universe will perish, and that afterwards there will exist a new heaven and a new earth. Such is the belief of most men in the church at the present day.

But those who so believe do not understand the mysteries which lie concealed in all the particulars of the Word; for in every particular of the Word there is an internal sense, which treats of spiritual and celestial things and not of such natural and worldly things as appear in the sense of the

letter. This is true not only of the sense of several expressions taken together, but also of every particular expression; for the Word is written by pure correspondences, in order that every particular expression may contain an internal sense.

The nature of that sense may be seen from everything that has been stated and set forth concerning it in the Arcana Coelestia; reference may also be made to the collection of quotations from that work in the explanation of the White Horse mentioned in the Apocalypse. The words which the Lord spoke in the passage above quoted concerning His coming in the clouds of heaven are to be understood according to that sense. By the sun, which shall be darkened, is signified the Lord as to love; by the moon, the Lord as to faith; by the stars, the knowledges of good and truth or of love and faith; by the sign of the Son of man in heaven, the manifestation of Divine Truth; by the tribes of the earth which shall mourn, all things relating to truth and good or to faith and love; by the coming of the Lord in the clouds of heaven with power and glory, His presence in the Word and revelation; by clouds, the sense of the letter of the Word; by glory, the internal sense of the Word; while angels with a trumpet and a great voice signify heaven as the source of Divine Truth. Hence it is evident that these words of the Lord mean that at the end of the church, when there is no love remaining and consequently no faith, the Lord will disclose the internal sense of the Word and reveal the mysteries of heaven.

The mysteries revealed in the following pages relate to heaven and hell and also to man's life after death. Members of the church at this day know scarcely anything of heaven and hell or of their life after death, although these things are all described in the Word. Indeed, many who are born within the church deny their existence, saying in their hearts, "Who has come from that world and told us?" Lest, therefore, such a spirit of denial as prevails especially among those who have much worldly wisdom, should also infect and corrupt the simple in heart and the simple in faith, it has been granted me to associate with angels and to talk with them as one man with another; and also to see what exists in the heavens and in the hells, and this for thirteen years; and to describe them from the

evidence of my own eyes and ears in the hope that ignorance may be enlightened, and unbelief dispelled. Such direct revelation is now made, because this is what is meant by the coming of the Lord.

#### THE LORD IS THE GOD OF HEAVEN

2. It must first be known who the God of heaven is, since on this all else depends. In the universal heaven none other is acknowledged as the God of heaven than the Lord alone. They say there, as He Himself taught, that He is one with the Father; that the Father is in Him, and He in the Father; that whosoever seeth Him seeth the Father; and that everything which is holy proceedeth from Him (John x. 30, 38; xiv. 10, 11; xvi. 13-15). I have often talked with angels on this subject, and they have always said that they cannot in heaven distinguish the Divine Being into three, because they know and perceive that the Divine Being is one, and is one in the Lord. They said also that members of the church who come from the world entertaining an idea of three Divine Persons cannot be admitted into heaven, because their thought wanders from one Person to another; and that it is not allowable there to think of three and speak of one, because in heaven every one speaks from his thought; speech being there from thought itself or thought speaking. Therefore those who in the world have divided the Divine Being into three, and have entertained a separate idea of each, and have not made that idea one and centred it in the Lord, cannot be accepted; for in heaven there is a general communication of thought, so that if any one should enter there thinking of three and speaking of one, he would be instantly discovered and rejected. It is however to be observed that all those who have not separated truth from good or faith from love, on being instructed in the other life, receive the heavenly idea of the Lord, that He is the God of the universe. It is otherwise with those who have separated faith from life-that is, who have not lived according to the precepts of a true faith.

3. Those within the church who have denied the Lord and acknowledged only the Father and have confirmed themselves in that faith are outside heaven; and since no influence from heaven, where the Lord alone is worshipped, reaches them, they are gradually deprived of the faculty of thinking what is true on any subject whatever; and at length they either become like dumb persons or talk foolishly, and wander about aimlessly with their arms dangling to and fro

as if weak in the joints.

Those who, like the Socinians, deny the Divinity of the Lord and acknowledge only His Humanity, are also outside heaven. These are borne forward a little to the right, and let down to a great depth, and are thus entirely separated from the rest of those who come from the Christian world. But those who profess to believe in an invisible Divinity, which they call the Being (Ens) of the universe, from which all things have derived their existence, and who reject all faith in the Lord, are taught by experience that they believe in no God; for this invisible Divinity is according to them an attribute of nature in its first principles, which cannot be an object of faith and love, because no idea can be formed of it. These are sent away amongst those who are called believers in nature. It is otherwise with those who are born outside the church and are called Gentiles, of whom more will be said in the following pages.

4. All children, of whom a third part of heaven consists, are initiated into the acknowledgement and belief that the Lord is their Father, and are afterwards taught that He is the Lord of all and therefore the God of heaven and earth. That children grow up in the heavens and are perfected by means of knowledge until they acquire angelic intelligence

and wisdom, will be seen in what follows.

5. Those who belong to the church cannot doubt that the Lord is the God of heaven, for He Himself taught that all things of the Father are His (Matt. xi. 27; John xvi. 15; xvii. 2); and that He hath all power in heaven and on earth (Matt. xxviii. 18). He says "in heaven and on earth," because He who rules heaven rules the earth also, for the one depends upon the other. To rule heaven and earth, means, to receive from Him all the good pertaining to love, and all the truth pertaining to faith, and thus all intelligence, all wisdom and all happiness; in a word, eternal life. The Lord taught this also when He said, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life" (John iii. 36). Again: "I am the Resurrection and the Life. He that believeth in me though

he were dead yet shall he live; and whosoever liveth and believeth in me shall never die "(John xi. 25, 26). And again: "I am the way the truth and the life" (John xiv. 6).

6. There were certain spirits who while they lived in the world acknowledged the Father but had the same idea of the Lord as of any other man, and so did not believe Him to be the God of Heaven. They were therefore permitted to wander about and enquire wherever they pleased whether there is any other heaven than that of the Lord. They sought for several days but found none. These were such as suppose heavenly happiness to consist in glory and dominion, and because they could not obtain what they desired, and were told that heaven does not consist in such things, they became indignant, and wished to have a heaven where they could rule over others and surpass them in glory after the fashion of this world.

#### THE DIVINE SPHERE OF THE LORD CONSTITUTES HEAVEN

7. The angels taken collectively are called heaven because they constitute heaven; nevertheless it is the Divine Sphere proceeding from the Lord which flows into the angels and is received by them which constitutes heaven in general and in particular. The Divine Sphere proceeding from the Lord is the good of love and the truth of faith. In the degree, therefore, in which they receive good and truth from the

Lord they are angels and they are heaven.

8. Every one in the heavens knows, believes and even perceives that he wills and does nothing good from himself, and that he thinks and believes nothing true from himself, but from the Divine Sphere alone and therefore from the Lord; and that the good and truth which are from himself are not good and truth at all because there is no life in them from the Divine source. The angels of the inmost heaven clearly perceive and feel the Divine influence; and their life seems heavenly to them only so far as they receive it; because to that extent they exist in love and faith, in the light of intelligence and wisdom and thence in heavenly joy. these things proceed from the Divine Sphere of the Lord and the angels find in them their heaven, it is evident that heaven is constituted by the Divine Sphere and not by anything proper to the angels. Hence it is that heaven, in the Word, is called the habitation of the Lord, and His throne; and

that those who are in heaven are said to be in the Lord: but how the Divine Sphere proceeds from the Lord and fills

heaven will be explained in what follows.

9. The angels in their wisdom go still further and say not only that everything good and true but also the very life of all things is from the Lord. This they confirm by the consideration that nothing can exist from itself, but only from something prior to itself; consequently that all things exist from the First Cause which they call the very Being of the life of all; and that they subsist in like manner, because subsistence is perpetual existence; and what is not continually kept in connexion with the First Cause by intermediates falls instantly to the ground and is utterly dissipated. They also say that there is only one Fountain of life, and that the life of man is a stream therefrom, which, if it were not continually supplied from its fountain, would instantly cease to Again, they say that from this one Fountain of life, which is the Lord, nothing proceeds but Divine Good and Divine Truth, and that these affect every one according to his reception of them; those who receive them in faith and life find heaven in them; but those who reject or stifle the Divine Good and Truth turn them into hell, because they turn good into evil, truth into falsity and thus life into death.

That the very life of all things is from the Lord, they also prove by the consideration that all things in the universe have reference to good and truth—the life of man's will, which is the life of his love, has reference to good; and the life of man's understanding, which is the life of his faith, has reference to truth. From this it follows that as everything good and true comes from above, so does the very life of all things. Since the angels believe this, they refuse all thanks for the good they do and are indignant and withdraw if any one attributes good to them. They wonder how any one can believe that he is wise from himself and does good from himself. Good done for the sake of self they do not call good, because it is done from self; but good done for the sake of good, they call good from the Divine Source, and say that this good constitutes heaven, because it is the Lord.

10. Spirits who, while they lived in the world, confirmed themselves in the belief, that the good they do and the

truth they believe, are from themselves or are appropriated to them as their own—which is the belief of all those who place merit in good deeds and claim to themselves righteousness—are not received into heaven. The angels avoid them, regarding them as foolish and as thieves; as foolish, because they look continually to themselves, and not to the Divine Being; as thieves, because they take away from the Lord what is His. Such persons are opposed to the belief of heaven that the Divine Sphere of the Lord received by the Angels constitutes heaven.

in the church are in Him and He in them, when he says, "Abide in me and I in you; as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (John

xv. 4, 5).

that the Lord dwells with the angels of heaven in what is His own and therefore that the Lord is the All in all of heaven; for the Lord is present with the angels in the good which flows from Him, since what flows from Him is Himself; hence the angels of heaven find their heaven in the good which flows from the Lord and not in anything of their own.

THE DIVINE SPHERE OF THE LORD IN HEAVEN IS LOVE TO HIM, AND CHARITY TO THE NEIGHBOUR

13. The Divine Sphere proceeding from the Lord is called in heaven Divine Truth for a reason that will appear in what follows. This Divine Truth flows into heaven from the Lord out of His Divine Love. Divine Love and Divine Truth therefrom are like the fire of the sun and the light therefrom in the world; love being like the fire of the sun and truth therefrom like its light. Fire also corresponds to and signifies love; and light signifies truth thence proceeding. From this it is clear that Divine Truth proceeding from the Divine Love of the Lord is in its essence Divine Good united with Divine Truth; and by virtue of this union, it gives life to all things of heaven, as the heat of the sun united with light in the world makes all

things of the earth fruitful, as in spring and summer. It is otherwise when heat is not united with light, and when light is therefore cold, for then all things lie torpid and dead. Divine Good, which is compared to heat, is the good of love with the angels; and Divine Truth, which is compared to light, is the means by which they receive that good.

14. The Divine Sphere in heaven which constitutes heaven is love because love is spiritual conjunction. Love conjoins the angels with the Lord and conjoins them with each other; and it so conjoins them that they are all as one in the sight of the Lord. Moreover, love is the very Being of every one's life and therefore both angels and men derive their life therefrom. Every one who reflects may know that love is the source of man's inmost vital principle; for he grows warm at its presence, cold at its absence, and when deprived of it he dies. But it is to be observed that the character of every one's life is determined by his love.

15. In heaven there are two distinct kinds of love-love to the Lord and love to the neighbour. Love to the Lord prevails in the inmost or third heaven; love to the neighbour prevails in the second or middle heaven. Both proceed from the Lord and both make heaven. How these two kinds of love are distinct from each other and how they are nevertheless conjoined is seen in heaven in the clearest light but in the world only obscurely. In heaven to love the Lord does not mean to love Him as to His person, but to love the good which proceeds from Him; and to love good is to will and to do good from love. So also to love the neighbour does not mean to love another as to his person, but to love the truth derived from the Word; and to love truth is to will and do what is true. It is evident, therefore, that these two kinds of love are distinct like goodness and truth; and that they are conjoined as goodness with truth; but a man can hardly form any idea on these subjects unless he understands what is meant by love. by goodness and by the neighbour.

16. I have sometimes talked with angels on this subject. They expressed their astonishment that members of the church do not know that to love the Lord and the neighbour is to love goodness and truth and to act willingly in accordance with them; whereas they might know that

every one shows his love for another by willing and doing what is agreeable to him, and it is this which brings about mutual love and union—not loving another without doing his will, which in itself is not loving him at all. They also said that men might know that the good which proceeds from the Lord is like Himself because He is in it; and that those grov like Him and are conjoined with Him who make goodness and truth the principles of their life by willing and acting in accordance with them. Willing also consists in loving to act. That this is so the Lord also teaches in the Word where He says, "He that hath my commandments and keepeth them he it is that loveth me, and I will love him and make my abode with him" (John xiv. 21, 23); and again, "If ye keep my commandments ye shall abide in my love" (John xv. 10).

17. All experience in heaven testifies that the Divine Sphere proceeding from the Lord which affects the angels and constitutes heaven is love. For all who are in heaven are forms of love and charity; they are of indescribable beauty, love beaming forth from their faces, their speech and every particular of their life. Moreover, from every angel and from every spirit proceed spiritual spheres of life which are diffused around them and by which the character of their affections and of their love can be recognised, sometimes at a considerable distance. For these spheres flow from the emotional and intellectual life of every one, or from the life of his love and thence of his faith. The spheres which flow forth from the angels are so full of love that they affect the inmost life of those who are in their company. I have sometimes perceived these spheres and they have thus affected me.

That love is the source from which angels derive their life is also manifest from the fact that every one in the other life turns himself in a direction accordant with his love. Those who live in love to the Lord and in love to the neighbour turn themselves constantly towards the Lord; but those who live in the love of self turn themselves constantly away from the Lord. This continues to be the case however their bodies may turn; for in the other life space depends on the mental states of those who dwell there; the four quarters also are not fixed as in the world but are determined according to the direction of their faces

Yet it is not the angels who turn themselves to the Lord; but it is the Lord who turns to Himself all those who love to do those things that are from Him. But on these subjects more will be said when we come to treat of the

four quarters in the other life.

18. The Divine Sphere of the Lord in heaven is love, because love is the receptacle of all the constituents of heaven, which are peace, intelligence, wisdom happiness. For love receives all things whatever, that are congenial to itself; it desires them, seeks them and absorbs them as it were spontaneously, because it desires to be continually enriched and perfected by them. This is known also to man, for his love inspects, as it were, the stores of his memory and draws forth thence all things that are in agreement with itself, collecting and arranging them in and under itself,—in itself, that they may be its own, and under itself, that they may be subservient to it; but the other things which are not in agreement with itself it rejects and expels. That there is inherent in love every faculty for receiving congenial truths together with the desire of uniting them to itself, clearly appears from the case of those who are raised to heaven. Though they may have been simple persons in the world, nevertheless on coming among the angels they enter fully into angelic wisdom and heavenly felicity; the reason of this is that they have loved goodness and truth for their own sake and implanted them in their lives, and thereby acquired the faculty of receiving heaven with all its ineffable perfections. those who live in the love of self and the world are not capable of receiving these gifts; they turn away from them, reject them, flee away the moment they feel their influence and associate themselves with those in hell whose love is similar to their own.

There were spirits who doubted whether such faculties were inherent in heavenly love and longed to know the truth; whereupon all obstacles being temporarily removed, they were brought into a state of heavenly love and were borne forward some distance where there was an angelic heaven; while there, they told me that they experienced an inward felicity which it was beyond their power to express in words, and lamented greatly that they must return to

their former state. Others also were raised to heaven, and

as their elevation became more interior and exalted, they came into such intelligence and wisdom, as to be capable of perceiving things which before had been incomprehensible to them. It is therefore evident, that love proceeding from the Lord is the receptacle of heaven and of all things therein.

19. That love to the Lord and love to the neighbour comprehend in themselves all divine truths may be evident from what the Lord said concerning them, "Thou shalt love thy God with all thy heart and with all thy soul. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang the law and the prophets" (Matt. xxii. 37-40). The law and the prophets are the whole Word, and therefore all Divine Truth.

#### HEAVEN IS DIVIDED INTO TWO KINGDOMS

- 20. As in heaven there are infinite varieties and no society is exactly like another nor even one angel like another, heaven is divided in a general, in a specific, and in a particular manner. In general, it is divided into two kingdoms; specifically, into three heavens; and in particular, into innumerable societies. These several divisions shall now be treated of. The general divisions are called kingdoms, because heaven is called the kingdom of God.
- 21. Some angels receive the Divine Sphere proceeding from the Lord more, and others less inwardly. They who receive it more inwardly are called celestial angels, and they who receive it less inwardly are called spiritual angels. Hence it is that heaven is divided into two kingdoms, one of which is called the Celestial Kingdom and the other the Spiritual Kingdom.
- 22. The angels who constitute the celestial kingdom, because they receive the Divine Sphere of the Lord more inwardly, are called interior and also higher angels; and consequently the heavens which they constitute are called interior and higher heavens. They are called higher and lower, because these terms are equivalent to interior and exterior.
- 23. The love of those who are in the celestial kingdom is called celestial love; and the love of those who are in

the spiritual kingdom is called spiritual love. Celestial love is love to the Lord, and spiritual love is charity to the neighbour. And as all good has relation to love, (for what any one loves he deems good) the good also of one kingdom is called celestial, and the good of the other spiritual. It is, therefore, evident how these two kingdoms are distinguished from each other, namely, in the same way as the good flowing from love to the Lord and the good flowing from charity to the neighbour; and since the former is interior good and the love of the Lord is interior love, therefore the celestial angels are called interior or higher angels.

24. The celestial kingdom is also called the priestly kingdom of the Lord, and in the Word His "habitation"; and the spiritual kingdom is called His royal kingdom, and in the Word His "throne." The Lord was called Jesus in the world to denote His Divine Celestial nature, and Christ to

denote His Divine Spiritual nature.

25. The angels in the Lord's celestial kingdom far excel in wisdom and glory the angels who are in His spiritual kingdom, because they receive the Divine Sphere of the Lord more inwardly; for they dwell in love to Him and are therefore nearer and more closely conjoined to Him. They are of this character because they have received and continue to receive Divine truths immediately into their life, and not, like the spiritual, into the memory and thought first; thus they have these truths inscribed on their hearts; they perceive and, as it were, see them within themselves, nor do they ever discuss whether the truth be so or not. like those described in Jeremiah: "I will put my law in their mind and write it in their hearts. They shall teach no more every man his neighbour and every man his brother, saying, Know the Lord. For they shall all know me from the least of them unto the greatest of them" (xxxi. 33, 34); and they are called in Isaiah, "The taught of Jehovah" (liv. 13). That "the taught of Jehovah" are those who are taught by the Lord, He Himself teaches in John (vi. 45, 46).

26. It was said that the celestial angels excel the others in wisdom and glory because they have received and continue to receive Divine truths immediately into their life; for as soon as they hear them, they will and act upon them, and do not store them up in the memory and afterwards consider

whether they are true. Such angels know at once by the Lord's divine influence whether what they hear is the truth; for the Lord exercises a direct influence upon man's will and through his will an indirect influence upon his thought; or, what is the same thing, the Lord exerts a direct influence upon good and through good an indirect influence upon truth; for that is called good which has its abode in the will and thence proceeds into act, but that is called truth which has its seat in the memory and is thence made an object of thought. All truth indeed is transformed into good and implanted in love as soon as it enters the will; but so long as truth is in the memory and thence in the thought, it does not become good nor has it life, nor is it made a man's own possession; for man is man by virtue of his will and of his understanding as thence derived, and not by virtue of his understanding separated from his will.

27. As there is such a difference between the angels of the celestial kingdom and those of the spiritual kingdom, they neither dwell together nor associate with one another. They are able to communicate only through intermediate angelic societies, called celestial-spiritual, and through them the celestial kingdom influences the spiritual. Hence it is that though heaven is divided into two kingdoms, it still makes one, for the Lord always provides such intermediate angels through whom they communicate and are united with each

other.

28. Since much will be said hereafter concerning the angels of both these kingdoms, further particulars are here omitted.

#### THERE ARE THREE HEAVENS

29. There are three heavens entirely distinct from each other; the inmost or third, the middle or second, and the lowest or first heaven. They follow one another in order and are mutually related like the highest part of man, which is called the head, his middle part or the body, and the lowest or the feet; and like the upper, middle, and lower storeys of a house. The Divine Sphere proceeds and descends from the Lord in the same order. Consequently as a necessary result of order heaven is threefold.

30. The mind of man with its higher and lower regions is also in like order. It has an inmost, a middle and an

outermost region; for when man was created all the conjuponents of Divine Order were concentrated in him, so the at he was made Divine Order in form and consequently a heaven in miniature. On this account man has communication with the heavens through the inner regions of his mind and comes among the angels after death, either among those of the inmost, the middle, or the lowest heaven, according to his reception of Divine good and truth from

the Lord during his life in the world.

31. The Divine Sphere which flows from the Lord and is received in the third or inmost heaven is called celestial, and therefore the angels there are called celestial angels. The Divine Sphere which flows from the Lord and is received in the second or middle heaven is called spiritual, and therefore the angels there are called spiritual angels; but the Divine Sphere which flows from the Lord and is received in the lowest or first heaven is called natural. As, however, the natural sphere of that heaven is not like that of the world, but has in itself what is spiritual and celestial, therefore that heaven is called spiritual-natural and celestialnatural, and therefore the angels there are called spiritualnatural and celestial-natural. Those are called spiritualnatural who receive the Divine influence through the middle or second heaven which is the spiritual heaven; and those are called celestial-natural who receive it through the third or inmost heaven which is the celestial heaven. The spiritualnatural and the celestial-natural angels are distinct from each other, but still they constitute one heaven because they are of the same degree.

32. In each heaven there is an internal region and an external region. Those who are in the internal region are there called internal angels; but those who are in the external region are called external angels. The external and internal regions in the heavens, or in each heaven, are like the Will and the Understanding in man, the internal region corresponding to the will and the external region to the understanding. All will-power is associated with intellectual activity, for one cannot exist without the other. The will-power may be compared to a flame and the intellectual

activity to the light thence derived

33. It should be clearly understood that it is the inner minds of the angels which determine the heaven in which

they are; for the more open their minds are to the Lord, the more interior is the heaven in which they dwell. There exist with every one, whether angel, spirit or man, three degrees of the inner mind. Those with whom the third degree is opened are in the inmost heaven. whom the second degree is opened are in the middle heaven; and those with whom only the first degree is opened are in the lowest heaven. The inner mind is opened by the reception of Divine Good and Divine Truth. Those who are affected with Divine Truths and admit them directly into the life, that is, into the will and thence into act, are in the inmost or third heaven, occupying a position there according to their reception of good from affection for the truth. Those, however, who do not admit Divine Truths directly into the will, but into the memory and the understanding and thence will and act upon them are in the middle or second heaven; whilst those who lead a moral life and believe in a Divine Being without caring very much to be instructed are in the lowest or first heaven. It is therefore evident, that states of mind are what constitute heaven and that heaven is within every one and not without him, as the Lord also teaches when He says, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God ye have in you" (Luke xvii. 20, 21).

34. All perfection also increases towards the centre, and decreases towards the circumference, because interior things are nearer to the Divine Nature and in themselves purer; but exterior things are more remote from the Divine Nature and in themselves grosser. Angelic perfection consists in intelligence, wisdom, love and every other good, and in happiness thence derived, but not in happiness apart from these; for without them happiness is external and not internal. Since the angels of the inmost heaven have their inner minds opened to the third degree, their perfection immensely exceeds that of the angels in the middle heaven whose inner minds are opened to the second degree. likewise the perfection of the angels of the middle heaven

exceeds that of the angels of the lowest heaven.

35. On account of this distinction an angel of one heaven cannot associate with angels of another heaven; that is, no one can ascend from a lower heaven nor descend from a higher heaven. Whoever ascends from a lower to a higher heaven is seized with painful anxiety and cannot see those who are there, still less can he speak with them; while he who descends from a higher to a lower heaven is deprived of his wisdom, falters in his speech and is filled with despair.

There were certain angels from the lowest heaven who were not as yet instructed that heaven has its seat in the inner minds of the angels, believing that they should come into higher heavenly happiness could they but enter a heaven of higher angels. They were therefore permitted to do so. But when there, although they searched about and there was a great multitude present, they could see no one; for the inner minds of the strangers were not opened to the same degree as those of the angels there, and consequently neither was their sight. In a short time they were seized with such anguish of heart that they scarcely knew whether they were alive or not; and therefore they speedily returned to the heaven from which they came, rejoicing to get back to their own companions and promising that they would no longer covet higher enjoyments than such as accord with their life.

I have also seen others who were permitted to descend from a higher heaven; and they were deprived of their wisdom to such an extent that they did not know the character of their own heaven. It is otherwise when the Lord, as is frequently the case, raises angels from a lower heaven into a higher one, that they may see its glory; for then they are previously prepared and are encompassed by intermediate angels through whom they have communication with those among whom they come. From these facts it is evident that the three heavens are most distinct from one another.

36. All those, however, who are in the same heaven can associate freely with one another, and the delight of their intercourse is according to the affinity of their goodness;

but of this more will be said shortly.

37. Although the heavens are so distinct that the angels of one heaven cannot associate with the angels of another, still the Lord unites all the heavens by the direct and indirect operation of His Divine influence; it operates directly from Himself into all the heavens and indirectly from one heaven

into another; and thus He forms the three heavens into one united whole and keeps all things in connexion from the first to the last, so that there is nothing disconnected; for whatever is unconnected with the First Cause by intermediate links cannot subsist but is dissipated and falls to

nothing.

38. He who is unacquainted with the nature of Divine Order in respect to degrees cannot comprehend in what manner the heavens are distinct nor even what is meant by the internal and external man. Most men in the world have no other idea concerning interior and exterior or higher and lower things, than as of something continuous or that which passes gradually from a purer state to a grosser. But interior and exterior things are not continuous but distinct.

Degrees are of two kinds—those that are continuous, and those that are not continuous. Continuous degrees may be compared to the gradual fading of light proceeding from a flame until it is lost in obscurity; or to the gradual loss of clearness as the sight passes from things which are in the light to those which are in the shade; or to the increasing purity of the atmosphere from its lower regions upwards.

All these degrees are determined by distance.

Degrees not continuous but distinct differ from each other like what is prior and what is posterior or cause and effect or that which produces and that which is produced. Whoever investigates the subject will see that in every single thing in the whole world both in general and in particular there are such degrees of production and composition; so that from one thing another is produced and from that a third, and so on.

He who fails to comprehend these degrees cannot possibly understand the difference between the several heavens nor that between the interior and exterior faculties of man, nor the distinction between the spiritual world and the natural world, nor that between the spirit of man and his body. Consequently he cannot understand the nature and origin of correspondences and representations nor the nature of the Divine influx. Sensuous men cannot understand these distinctions for they suppose all increase and decrease even with respect to these degrees to be continuous; and so they cannot form any other conception of what is spiritual than as of something more purely natural. Thus they

stand, as it were, without the gate and are far removed from

intelligence.

39. In conclusion, a certain mystery may be related about the angels of the three heavens which has never before entered the mind of any one because no one has hitherto understood the nature of degrees. There is in every angel and also in every man an inmost or supreme degree or region of the mind into which the Divine Sphere of the Lord first or most directly flows and from which it regulates the other regions of the mind which follow in succession according to Divine order. This inmost or highest degree may be called the Lord's entrance to angels and men and His especial dwelling place in them. It is by virtue of this inmost or highest degree that man is a man and is distinguished from the animals which have it not. This is why, unlike the animals, man with respect to the higher faculties of his whole mind can be raised by the Lord to Himself, can believe in Him, love Him and thus see Him; and can receive intelligence and wisdom and speak from reason: hence also he lives to eternity. But the arrangements and provisions which are made by the Lord in this inmost region of the mind cannot be clearly understood by any angel because they are above his sphere of thought and transcend his wisdom.

40. These are the general facts about the three heavens, but in what follows we shall speak of each heaven in

particular.

## THE HEAVENS CONSIST OF COUNTLESS SOCIETIES

41. The angels of one heaven are not all together in one place, but are divided into larger or smaller societies according to the varying excellence of their love and faith. Those whose good is similar form one society. There is an infinite variety of good in the heavens and the character of every angel is determined by his own good.

42. The angelic societies in the heavens are also at a distance from one another, according to the general and specific difference of their goodness; for distance in the spiritual world originates solely from the difference in the state of their minds, and consequently, in the heavens, from the difference in the state of their love. Those are far

apart who differ much, and those are near who differ little,

for similarity brings them together.

43. All the angels in one society are distinguished from one another in a similar manner. Those who are more perfect, that is, who excel in goodness and therefore in love, wisdom and intelligence, are in the centre; and those who excel less are round about and distant from the centre according to the degree in which their perfection diminishes. It is as with light decreasing from the centre to the circumference. Those who are in the centre are also in the greatest light and those who are towards the circumference are in less and less light.

44. Angels of a similar character are, as it were, spontaneously drawn together; for when in company with those like themselves they feel as if they were at home among their own people, but with others they feel as if they were with strangers and away from home. When they are with those like themselves they also feel in full freedom and therefore

in the perfect enjoyment of their life.

45. From this it is evident that goodness is what brings into association with one another all the inhabitants of heaven, and that they are distinguished according to its quality. Yet it is not the angels who thus connect themselves in society but the Lord, the Source of all good. He leads them, unites them, arranges them and preserves them in freedom so far as they live in good; and thus He preserves every one in the life of his own love, faith, intelligence and

wisdom and consequently in happiness.

46. Moreover all who resemble one another in goodness know each other although they never met before, just as men in the world know their kinsmen, relatives and friends; because the only relationships, affinities and friendships in the other life are such as are spiritual, that is, such as are the result of love and faith. It has been permitted me sometimes to see this when I have been in the spirit and thus withdrawn from the body and in company with angels. At such times, some of them seemed as if they had been known to me from childhood, but others seemed quite unknown to me: the former were in a state similar to that of my own spirit, but the latter were in a dissimilar state.

47. All who form one angelic society have a general

resemblance of countenance, with individual differences. How a general resemblance admits of particular variations may in some measure be understood from similar cases in the world. It is well known that every race of people has some general likeness of face and eyes by which it is recognised, and distinguished from other races; and this is still more the case in particular families. This is seen to greater perfection in the heavens, because there all the inward affections appear and shine forth from the face, whose beauty is the outward expression of those affections; for a countenance not corresponding with the affections cannot exist in heaven.

It has also been shown me in what manner the general resemblance is varied in the individuals of one society. There appeared to me a face like that of an angel, which was varied according to the affections of good and truth existing with those who are in one society. Those variations continued a long time and I observed that the same cast of countenance continued as the general type of the rest which were nothing but its different variations and derivations. By means of this face also the affections of the whole society, with which the faces of its members are in various accord, were shown to me; for, as just observed, the angels' faces express their minds and therefore the affections which spring from their love and faith.

48. On this account it is that an angel who excels in wisdom sees the character of another instantly from his face; for no one in heaven can use his countenance to conceal his mind or dissemble, and it is quite impossible to lie and deceive by craft and hypocrisy. It sometimes happens that hypocrites insinuate themselves into angelic societies, having learned to conceal their inner states of mind and to put on an appearance in harmony with the good of the members of that society and thus to feign themselves angels of light. But they cannot stay there long for they begin to feel internal anguish and torment, turn livid in the face and are, as it were, deprived of life, in consequence of the opposite nature of the life which flows into and affects them; so that they quickly cast themselves down into the hell inhabited by their like and no longer desire to ascend. These are they who are meant by the man, found among the guests present at the feast, who had

no wedding garment and was cast into outer darkness

(Matt. xxii. 11, and following verses).

49. All the societies of heaven communicate with each other, though not by open intercourse, for few go out of their own society into another; because to go out from their own society is like going out of themselves or out of their own life and passing into another which is not so well suited to them: nevertheless all communicate by an extension of the sphere which goes forth from the life of every one. The sphere of their life is the sphere of their affections of love and faith. This sphere diffuses itself far and wide into the societies around, and farther and wider as the affections are more interior and more perfect; and therefore the angels have intelligence and wisdom in proportion to the extent of this diffusion. Those who are in the midst of the inmost heaven diffuse their sphere through the whole of heaven and hence there is a communication of heaven as a whole with every individual, and of every individual angel with the whole. But this diffusion will be treated of more fully below when we speak of the heavenly form in which the angelic societies are arranged and also when we speak of the wisdom and intelligence of the angels; for all diffusion of the affections and thoughts proceeds according to that form.

50. It was said above that there are larger and smaller societies in the heavens. The larger consist of myriads of angels, the smaller of some thousands and the smallest of some hundreds. There are some angels also who live apart, as it were, in separate houses and families; but although they live so separated they are still arranged in the same way as those who live in societies, the wiser being in the middle and the more simple in the boundaries. These are more immediately under the Divine guidance of the Lord and are the best of the angels.

EVERY SOCIETY IS A HEAVEN ON A SMALLER SCALE AND EVERY ANGEL IS A HEAVEN IN MINIATURE

51. Every society is a heaven on a smaller scale and every angel is a heaven in miniature because the good of love and faith constitutes heaven and this good exists in every society of heaven and in every angel of that society. It does not matter that this good is everywhere different

and various for it is still the good of heaven. The difference is only that heaven is of one quality in one place and another in another. It is therefore said, when any one is taken up into a society of heaven, that he has gone to heaven; and of its inhabitants that they are in heaven and every one in his own heaven. All who are in the other life know this and therefore those who stand without or beneath heaven and look from a distance at the companies of angels, say that heaven is in this or that place. The case may be compared with that of lords, officers, and attendants in one royal palace or court who, although they live separately in their respective apartments or chambers, one above and another below, are still all in one palace or court, ready to serve the king in their several capacities. This shows what is meant by the Lord's words, "In my Father's house are many mansions" (John xiv. 2), and what is meant by the "habitations of heaven," and by the "heavens of heavens" in the prophets.

52. That every society is a heaven on a smaller scale may also be evident from this fact, that every society is in a heavenly form like that of the whole heaven. In the whole of heaven those who excel the rest dwell in the centre and round about them even to the boundaries in a less perfect order are those who are less excellent, as may be seen in the preceding chapter (n. 43). The same may also be evident from this fact, that the Lord guides all in the whole heaven as if they were one angel, and in like manner those who are in every society. Hence an entire angelic society sometimes appears in the form of a single angel, as I have been permitted by the Lord to see. When the Lord Himself appears in the midst of angels, He does not appear encompassed by a multitude but as One Being in an angelic form. Hence it is that the Lord in the Word is called an angel and also that an entire society is so Michael, Gabriel and Raphael are only angelic societies so named from the functions they perform.

53. As an entire society is a heaven on a smaller scale, so every angel is a heaven in miniature; for heaven is not outside an angel but within him. For the inner regions of his mind are arranged in the form of heaven and thus are adapted for the reception of all the elements of heaven which exist outside him. These he receives according to

the quality of the good which is in him from the Lord.

Hence an angel also is a heaven.

54. It can in no case be said that heaven is outside any one, but that it is within him; for every angel participates in the heaven which is around him by virtue of the heaven which is within him. This plainly shows how much he is deceived who believes that to go to heaven is only to be raised among the angels, whatever the nature of his inner life may be, and thus that heaven may be conferred on any one by unconditional mercy; for the truth is that if heaven be not within a person, nothing of the heaven around him can enter into or be received by him. Many spirits entertain the above belief and for this reason have been taken up into heaven. But when they came there, their inner life being contrary to the life of angels, their intellects were blinded until they became like idiots and their wills were in such torment that they behaved like madmen. word, if those who live wickedly come into heaven they gasp for breath there and writhe about like fishes taken out of the water into the air; or like animals in ether in the receiver of an air-pump with the air exhausted. Hence it is evident that heaven is not outside a man but within him.

55. Since all receive the heaven which is around them according to the nature of the heaven which is within them, therefore they receive the Lord in the same manner, because the Divine Sphere of the Lord constitutes heaven. When therefore the Lord manifests Himself in any society, He appears there according to the nature of the good of that society and therefore not the same in one society as in another. Not that this diversity is in the Lord, but in those who see Him in the light of their own good. The angels are affected also at the sight of the Lord according to the nature of their love; for those who love Him most intimately are most intimately affected; and those who love Him less are less affected; whilst the evil, who are outside heaven, are tormented by His presence. When the Lord appears in a society He appears there as an angel; but He is clearly distinguished from other angels by the Divinity which shines forth from Him.

56. Heaven also exists wherever the Lord is acknowledged, believed in and loved. The variety in His worship arising from the variety of good in different societies is not a disadvantage but an advantage; for the perfection of heaven is the result of that variety. It is difficult to explain intelligibly how the perfection of heaven is the result of variety without employing terms in use in the learned world; but by their help we may explain how a perfect whole is formed from various parts. Every whole is composed of various parts, for a whole which is not so composed is nothing at all, having no form and therefore no quality; but when a whole is composed of various parts and these are arranged in a perfect form in which each part connects itself with the rest in a series of harmonious agreement, then it is perfect. Now heaven is a whole composed of various parts arranged in the most perfect form; for the heavenly form is the most perfect of all.

That all perfection has its origin from the harmony of varieties is evident from all the beauty, pleasantness, and delight which affect both the senses and the mind; for they exist and proceed from no other source than from the concord and harmony of many concordant and harmonious parts, either in co-existent or successive order, and not from a whole without such parts. Hence the proverb that variety is charming, and it is well known that its charm depends on the nature of the variety. From all this it may be seen as in a mirror how perfection results from variety even in heaven; since from the things that exist in the natural world those which are in the spiritual world may be

seen as in a mirror.

57. Whatever has been said of heaven may also be said of the church, for the church is the Lord's heaven upon earth. There are many churches and yet each is called the church and is a church so far as the good of love and of faith rules in it; and here also the Lord makes one whole out of various parts and thus one church out of many churches. The same may also be said of the members of the church in particular that is said of the church in general, namely, that the church is within man and not outside him; and every man in whom the Lord is present in the good of love and faith is a church.

Again: whatever is said concerning an angel who has heaven within him may be said concerning a man who has the church within him, for he is a church in miniature as an angel is a heaven in miniature; indeed it may be said that a man who has the church within him is a heaven equally with an angel, for man was created to go to heaven and become an angel; and therefore he who receives good

from the Lord is a man-angel.

And here it may be well to state what man has in common with angels and what he has which the angels have not. Man has this in common with the angels that his inner mind like theirs is formed in the likeness of heaven and that he becomes a likeness of heaven so far as he lives in the good of love and of faith. Man has this which the angels have not, that his outer mind is formed in the likeness of the world and in proportion as he lives a good life the world within him is subordinated to and is ruled by the heaven; and then the Lord is present with him in both as He is present in His heaven; for the Lord is everywhere present in His own Divine order because God is order.

58. Lastly it must be observed that when a man has heaven within himself, his mind is heavenly not only as a whole but also in all its details; for the latter present a likeness of the former. This results from the fact that every one is his own love and is such as his ruling love is; for the ruling love flows into and arranges the most minute particulars and everywhere induces a likeness of itself. ruling love in the heavens is love to the Lord, because there the Lord is loved above all things. Hence the Lord there is All in all; He imparts His influence to all the angels, sets them in due order, and induces on them His own likeness, constituting heaven by His presence. Hence an angel is heaven in miniature, a society is heaven on a larger scale and all the societies taken together are heaven on the grandest scale. That the Divine Sphere of the Lord constitutes heaven and that He is the All in all, may be seen above (n. 7-12).

# THE WHOLE HEAVEN VIEWED COLLECTIVELY IS IN THE HUMAN FORM

59. That heaven viewed collectively is in the human form is a mystery not yet understood in the world, but in the heavens it is perfectly well known. A knowledge of this truth in all its details is the foundation of the intelligence of the angels; and on this truth many others depend which without it as their common basis could not enter distinctly

and clearly into their ideas. Since the angels know that all the heavens and their societies are in the human form they call heaven the Grand and the Divine Man,—Divine because the Divine Sphere of the Lord constitutes heaven

(see above, n. 7-12).

60. Those who have not a just idea concerning spiritual and heavenly things are unable to perceive that these are arranged and combined into the human form and likeness. They think that the earthly and material elements which compose man's body are what make him a man and that without these man is not a man. But let them know that man is not a man by virtue of his body, but because he can understand what is true and will what is good. These spiritual and heavenly powers are what make him a man. Besides it is well known that a man's individuality depends on the nature of his will and understanding; and it may also be seen that his earthly body is formed to serve the will and understanding in the world and to perform uses at their bidding in the ultimate sphere of nature. For this reason the body does nothing of itself, but is absolutely controlled by the understanding and will; thus whatever a man thinks he utters with the tongue and mouth and whatever he wills he does with the body and its members, so that it is the understanding and will that act and not the body of itself. Hence it is evident that the will and understanding are what constitute the man and that they are in a human form because they act upon the minutest particulars of the body, as what is internal acts upon what is external; and therefore by virtue of these powers man is called an internal and spiritual man. Heaven itself is such a man in the grandest and most perfect form.

61. Such being the angelic idea of man, the angels pay no attention to his bodily actions but to the will from which the body acts; for they call the will the man himself; and the understanding also, so far as it acts in unison with

the will.

62. The angels do not indeed see heaven as a whole in the form of a man, for the whole heaven is too vast to come within the view of any angel, but they occasionally see remote societies, consisting of many thousands of angels, as a one in such a form; and from the part, an angelic society, they form a conclusion as to the whole, the entire heaven. For in the most perfect form the whole is similar to the parts and the parts to the whole, the only difference between them being that they differ in magnitude. Hence the angels say that the whole heaven is such in the sight of the Lord as a single society is when seen by them, because the Divine Being from His inmost and supreme abode sees all things.

Lord as a single man is ruled, that is, as a whole. For it is well known that although man consists of an innumerable variety of things, both in general and in particular—in general of members, organs and viscera; and in particular of series of fibres, nerves and blood vessels, thus of members within members and parts within parts—still the man when he acts, acts as one. Such also is heaven under the

government and guidance of the Lord.

64. All these various things act in man as one because there is nothing whatever in him which does not contribute something to the common good and perform some use. The whole is of use to its parts and the parts are of use to the whole; for the whole consists of the parts and the parts constitute the whole; and therefore they provide for one another, have respect to one another and are combined in such a form that all, both generally and individually, concern the good of the whole. Thus it is that they act as one.

The consociations in heaven are similar, for all there are joined together in like form according to uses, and therefore those who perform no use for the community are cast out of heaven as being foreign to its nature. To perform use is to desire the welfare of others for the sake of the common good; and not to perform use is to desire the welfare of others not for the sake of the common good but for the sake of self. The latter are those who love themselves above all things; but the former love the Lord above all things. Thus it is that the inhabitants of heaven act as one, and this not from themselves but from the Lord; for they look to Him as the One only Source of all things and to His kingdom as the common weal to be cared for. This is meant by the Lord's words, "Seek ye first the kingdom of God, and his righteousness, and all things

shall be added unto you" (Matt. vi. 33). To seek His

righteousness is to seek His good.

Those in the world who love the good of their country more than their own and the good of their neighbour as their own, are those who in the other life love and seek the kingdom of the Lord, for there the kingdom of the Lord stands in the place of their country; and those who love to do good to others, not for the sake of self, but for the sake of good, love the neighbour, for in heaven good is the neighbour. All such are in the Grand Man, that is, in heaven.

65. Since heaven, as a whole, is in the human form, being a spiritual-divine man in the greatest form, even with respect to its shape, therefore heaven is distinguished, like man, into different members and parts like those of man and they are similarly named. The angels also know in what member each society is, and they say that one society is in the head or some province of the head; another in the breast or some province of the breast; another in the loins or some province of the loins; and so on. In general the highest or third heaven forms the head down to the neck; the middle or second heaven forms the breast down to the loins and knees, and the lowest or first heaven forms the legs and feet down to the soles and also the arms down to the fingers; for the arms and hands are ultimate parts of man although placed at the sides. Hence again it is evident why there are three heavens.

66. Spirits who are beneath heaven are greatly surprised when they hear and see that there are lower regions of heaven as well as higher; for they have the same idea and belief as men in the world, supposing heaven to have none but higher regions, and do not know that the position of the heavens is like that of the members, organs, and internal parts in man, some of which are above and some below; and like the position of the parts in each member, organ, and internal part, some of which are within, and some without. Hence they have confused ideas concerning

heaven.

67. These things are stated concerning heaven as the Grand Man because, without this preliminary knowledge, what is to follow about heaven cannot possibly be understood, nor can any distinct idea be conceived of the form of heaven, of the conjunction of the Lord with heaven, of the conjunction of heaven with man, of the influx of the spiritual world into the natural and none whatever concerning correspondence. Of these in their order we are to treat in what now follows. To throw light upon these things, therefore, the above particulars have been stated.

# EVERY SOCIETY IN THE HEAVENS IS IN THE HUMAN FORM

- 68. That every society of heaven is in the human form and likeness, it has at times been granted me to see. There was a certain society into which many spirits had insinuated themselves who, being hypocrites, knew how to feigh them-selves angels of light. While these hypocrites were being separated from the angels, I saw that the whole society appeared at first as one indistinct object, then by degrees assumed the human form but still indistinctly, and at last appeared clearly as a man. Those who were in that human form and composed it were imbued with the good of that society. The rest, who were not in that human form and did not compose it, were hypocrites who were rejected, but the others were retained; in this way separation was effected. Hypocrites are those who speak and act with propriety, but consult their own advantage in every thing. They talk like angels about the Lord, heaven, love and heavenly life; and they also act with propriety, that they may appear to be such in action as they are in speech; but their thoughts are different, for they believe nothing that they say and do not wish well to any but themselves. When, therefore, they do good, it is for the sake of them-selves, and even if they do good for the sake of others it is only in order to be seen doing it and thus still for the sake of themselves.
- 69. That a whole angelic society, when the Lord manifests Himself as present, appears as one object in human form, it has also been granted me to see. There appeared on high towards the east, as it were, a cloud of shining whiteness with a rosy tinge, encompassed with little stars. It was descending, and as it gradually came down it became brighter till at length it was seen to be in a perfect human from. The little stars round about the cloud were angels

who appeared as stars by virtue of light proceeding from the Lord.

- 70. It is to be observed that although all who dwell in a society of heaven, when seen collectively, appear as one object in a human form, yet no one society is in exactly the same human form as another. They differ from one another as the faces of various persons of the same family differ, for the reason given above (n. 47), because they vary according to the different kind of good in which they live; for this determines their form. The societies in the inmost or highest heaven, and especially in its centre, are those which appear in the most perfect and most beautiful human form.
- 71. It is worthy of remark that the more members there are in any society of heaven, all acting in unison, the more perfect is its human form; for variety arranged in a heavenly form produces perfection, as has been shown above (n. 56); and numbers produce variety. Every society of heaven, also, increases in number daily, and as it increases, it becomes more perfect. Thus not only the society but also heaven as a whole is being perfected, because heaven is composed of various societies. Since increasing numbers make heaven more perfect, it is evident how much they are deceived who believe that heaven will be closed when it is full. On the contrary, heaven will never be closed, for the fuller it becomes, the greater its perfection. Accordingly the angels desire nothing more earnestly than to receive new angel guests among them.
- 72. Every society, when viewed collectively, appears in the human form, because heaven as a whole has that form, as was shown in the preceding chapter; and because in a most perfect form, such as that of heaven, the parts bear the likeness of the whole, and the smaller divisions that of the greater. The smaller divisions and parts of heaven are the societies of which it consists, and that these are heavens on a smaller scale may be seen above (n. 51-58). This likeness is constant, because in the heavens the good of all is derived from one single love as its source. The single love which is the source of all the good of heaven is love to the Lord derived from Himself; hence it is that the whole of heaven in general, each society less generally

and each angel in particular bears the likeness of the Lord, as has already been shown (n. 58).

HENCE EVERY ANGEL IS IN A PERFECT HUMAN FORM

73. In the two preceding chapters it has been shown that heaven as a whole and in like manner every society in heaven, is in the human form; and from the chain of reasoning there brought forward, it follows that the same is true of every angel. As heaven is in the human form on the grandest scale and every society of heaven on a smaller scale, so lastly is every angel in the human form; for in a most perfect form, such as that of heaven, the whole is similar to every part and every part to the whole. The reason of this is that heaven is a communion sharing all it has with each of its inhabitants, and every inhabitant receiving all he has from this communion. An angel is a heaven in miniature because he is a recipient of all heavenly things, as was shown above in its proper section. Thus, also, man, so far as he receives heaven, is such a recipient, a heaven and an angel (see above, n. 57). is described in the Apocalypse in these words: "He measured the wall of the holy Jerusalem, a hundred and forty-four cubits, the measure of a man, that is, of an angel" (xxi. 17). Jerusalem here spoken of is the Lord's Church, and in a more exalted sense, heaven; its wall is truth which protects from the assault of falsities and evils; the number a hundred and forty-four denotes all good and truth in their entirety; the measure is its quality; man is the recipient of all good and truth in general and in particular and therefore of heaven; and since an angel is also a man by virtue of these gifts, therefore it is said "the measure of a man, that is, of an angel." This is the spiritual sense of these words. Without a knowledge of that sense, who could understand what is meant by the wall of the holy Jerusalem being "the measure of a man, that is, of an angel"?

74. But to proceed to my own experience. I have seen a thousand times that angels are human forms or men. I have spoken with them as one man with another, sometimes with one alone and sometimes with many together, nor did I ever see anything in their form differing from that or a man. I have sometimes wondered that this was the case, and lest it should be said that I was deceived by some

illusion or visionary fancy, I have been permitted to see them when I was fully awake, in the exercise of every bodily sense and when my mind was clear and alert. I have also frequently told them that men in the Christian world are in such gross ignorance respecting angels and spirits that they believe them to be minds without form, or mere thoughts, of which they have no other idea than as of something ethereal possessing a vital principle; and because they thus ascribe to spirits nothing human except a faculty of thinking, they believe that they cannot see, because they have no eyes; nor hear, because they have no ears; nor speak, because they have neither mouth nor tongue. this the angels replied, that they knew such a belief exists with many in the world, and that it prevails among the learned, and also, to their astonishment, among the clergy. They assigned as a reason for this, that the learned, who were the leaders, and who first broached such an idea of angels and spirits, thought of them from the sensuous ideas of the external man; and those who think thus, not being enlightened by the general idea implanted in every one, must of necessity invent such fictions, because the sensuous ideas of the external man comprehend only what is in nature, nothing that transcends nature and thus nothing whatever of the spiritual world. From these leading authorities this erroneous mode of thinking about angels has extended to others, who have not thought for themselves, but have taken their opinions from their leaders; and those who take their opinions from others, adopt them as articles of faith and afterwards review them in their own minds, can with difficulty give them up and so for the most part rest satisfied with them and confirm them.

They said further, that the simple in faith and heart do not entertain such ideas concerning angels, but think of them as heavenly men; for they have not extinguished, by erudition, the light infused into them from heaven, neither can they conceive of anything without a form. For this reason angels in churches, whether sculptured or painted, are always represented as men. As to what is infused from heaven, they said that it is the Divine Sphere flowing into

those who are in the good of faith and of life.

75. From all my experience, which has now extended over many years, I can declare and solemnly affirm that

angels as to their form are in every respect men; that they have a face, eyes, ears, a body, arms, hands and feet; that they see, hear and converse with one another, and, in a word, that they are deficient in nothing that belongs to a man except that they are not clothed with a material body. I have seen them in their own light which exceeds by many degrees the noonday light of the world; and in that light all their features could be seen more distinctly and clearly than the faces of men on earth. It has also been granted me to see an angel of the inmost heaven. His countenance was brighter and more resplendent than the faces of the angels of the lower heavens. I observed him attentively

and he had a human form in all perfection.

76. It must be observed, however, that angels cannot be seen by man with the eyes of the body but only with the eyes of the spirit within him; for his spirit is in the spiritual world and all things of the body are in the natural world. Like sees like, because from a like standpoint. Besides, every one knows that the eye, the organ of bodily vision, is so gross that it cannot see even the smaller objects of nature except by the aid of the microscope; much less, then, can it discern objects which are above the sphere of nature, as are all things in the spiritual world. Yet they may be seen by man, when he is withdrawn from the sight of the body and the eyes of his spirit are opened, as can be effected instantly when it pleases the Lord that man should see spiritual things. In that case he is not at all aware that he does not see them with the eyes of the body. In this way angels were seen by Abraham, Lot, Manoah and the Prophets. In this way also the Lord was seen by the disciples after the resurrection. In the same way also angels have been seen by me. Because the prophets saw in this way they were called seers, and men whose eyes were open (r Sam. ix. 9; Numb. xxiv. 3); and causing them to see in this manner was called "opening their eyes." This was the case with the servant of Elisha of whom we read, "Elisha prayed and said, Lord, I pray Thee, open his eyes that he may see: and the Lord opened the eyes of the young man and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi. 17).

77. Good spirits, with whom I have conversed on this

subject were grieved to hear that such ignorance existed in the church about the nature of heaven and of spirits and angels; and they indignantly charged me to declare that they are not minds without form nor breaths of air, but that they are men in form and that they see, hear and feel equally with men in the world.

IT IS BY DERIVATION FROM THE LORD'S DIVINE HUMANITY THAT HEAVEN BOTH IN GENERAL AND IN PARTICULAR IS IN THE HUMAN FORM

78. That it is by derivation from the Lord's Divine Humanity that heaven both in general and in particular is in the human form follows as a conclusion from all that has been said in the preceding chapters; for we have shown:-1. That the Lord is the God of heaven. 2. That the Divine Sphere of the Lord constitutes heaven. 3. That heaven consists of innumerable societies, and that each society is a heaven on a smaller scale, and each angel is a heaven in miniature. 4. That the universal heaven, viewed collectively, is in the human form. 5. That every society in the heavens is also in the human form. 6. That hence every angel is in a perfect human form. These propositions point to the conclusion that the Divine Being who makes

heaven is human in form.

79. That such is the fact has been made evident to me by much experience, part of which shall now be related. No angel in all the heavens ever has a perception of the Divine Being in any other than the human form; and, wonderful to relate, those who are in the higher heavens cannot think of the Divine Being in any other way. The necessity of so thinking comes from the Divine Sphere itself which flows into their minds, and also from the form of heaven, in accordance with which their thoughts are diffused around; for every thought of the angels diffuses itself in heaven around them, and they enjoy intelligence and wisdom in proportion to this diffusion. This is why all in heaven acknowledge the Lord, for there is no Divine Humanity except in Him. These things have not only been told to me by angels but it has also been granted me to perceive them myself when I have been raised into the inner sphere of heaven. Hence it is evident that the wiser the angels are, the more clearly do they perceive this truth; and it is this

## Heaven

that enables them to see the Lord; for the a Divine angelic form, which is the human. who acknowledge and believe in a visible L but not to those who worship an invisible Divinity, oct the former can see their God but the latter cannot see theirs.

80. Since the angels have no perception of an invisible and therefore, as they say, formless Divinity, but perceive a visible Divine Being in a human form, they are accustomed to say that the Lord alone is man and that they are men by derivation from Him; and that every one is a man so far as he receives Him. By receiving the Lord they mean receiving good and truth from Him, since the Lord is in His own good and His own truth. They also call this wisdom and intelligence, and say that every one knows that intelligence and wisdom are what make man and not the face without these. This truth is clear from the appearance of the angels of the interior heavens who live in good and truth from the Lord and therefore in wisdom and intelligence; for they are in a most beautiful and perfect human form, whilst the angels of the lower heavens are in a form less perfect and beautiful. But in hell the case is reversed. Its inhabitants when seen in the light of heaven scarcely appear as men but as monsters; for they do not live in good and truth but in evil and falsity, and consequently in the opposites of intelligence and wisdom. For this reason, also, their life is not called life but spiritual death.

81. Since heaven, both in general and particular, is in the human form by derivation from the Lord's Divine Humanity, therefore angels say that they are in the Lord; and some that they are in His Body; by which they mean that they are in the good of His love, as the Lord Himself also teaches, where He says, "Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me; for without Me ye can do nothing. Continue ye in my love. If ye keep my commandments, ye shall abide in my love" (John xv. 4-10).

82. Such being the perception in heaven concerning the Divine Being, it is consequently inherent in every man whose mind is at all under heavenly influence, to think of God in the human form. Thus thought the ancients, and

#### Heaven and Hell

moderns think, both without the church The simple see Him in thought as an aged seed with brightness. But this inherent personal been extinguished by all who have cut themouves off from the influence of heaven by relying on their own intelligence and by a life of evil. Those who have extinguished it by self-centred intelligence will have none but an invisible God; and those who have extinguished it by a life of evil, no God at all. Neither class is aware that any such inherent perception exists, since it no longer exists with them; yet this is the very divine heavenly truth which primarily flows from heaven into man, because man is born for heaven and no one enters heaven without a just idea of the Divine Being.

83. Hence it is that he who does not share the heavenly idea concerning the Divine Being from whom heaven exists, cannot be raised to the lowest threshold of heaven. As soon as he approaches it he perceives a resistance and a strong repulsion, because his inner mind which should be open for the reception of heaven, is not in the form of heaven and is consequently closed; and it is closed the more tightly as he approaches heaven. Such is the lot of those within the church who deny the Lord and of those who, like the Socinians, deny His Divinity. But the lot of those who are born outside the church and who, not having the Word, know nothing of the Lord, will be seen in the

84. It is clear that the ancients had an idea of the Divine Being as human, from his appearances to Abraham, Lot, Joshua, Gideon, Manoah, his wife and others who, although they saw God as a man, still adored Him as the God of the universe, calling Him the God of heaven and earth, and Jehovah. That it was the Lord who was seen by Abraham He Himself teaches in John (viii. 56); and that

it was He, also, who was seen by the others is evident from the Lord's words, "No one hath seen the Father, nor heard His voice por seen His form" (John i. 18, v. 37).

His voice nor seen His form" (John i. 18, v. 37).

85. But that God is a man can with difficulty be understood by those who judge all things from the sensuous ideas of the external man. For a sensuous man can think of the Divine Being only as he thinks of the world and the things which are in it; and therefore he cannot think other-

wise of a Divine and Spiritual Man than as of a corporeal and natural man: hence he concludes that, if God were a man, He would be the size of the universe; and that if He ruled heaven and earth He would do it by means of many officers, after the manner of kings in the world. If he were told that in heaven there is no extension of space as in the world, he would not understand it; for he who thinks solely from nature and its light thinks only of such space as exists before his eyes; but it is a very great mistake to think in this manner concerning heaven. Space in heaven is not like space in the world, for space in the world is fixed, and therefore measurable; but in heaven it is not fixed and therefore cannot be measured. We shall say more concerning this, when we come to treat of space and time in the spiritual world.

Besides, every one knows how far the sight of the eye extends, even to the sun and stars which are at so great a distance. He, too, who thinks more deeply knows that the internal sight, which is that of the thought, reaches still farther and hence that a still more interior sight must have a still wider range. What then can be beyond the reach of Divine sight which is the inmost and highest of all? It is because thought is capable of such a wide range that all things of heaven are communicated to every inhabitant there, as are all things of the Divine Sphere which makes

heaven and fills it, as has been shown above.

86. The inhabitants of heaven are astonished that men should imagine themselves intelligent who, when they think of God, think of what is invisible, that is, incomprehensible under any form; and that they should call those who think otherwise unintelligent and simple when the contrary is the truth. The angels say, "Let those who imagine themselves in this way to be intelligent ask themselves whether they do not look upon nature as God; some of them, nature as evident to the sight and some of them nature in her invisible recesses. Are they not so blind as not to know what God is, what an angel is, what a spirit, what their own soul which is to live after death and what the life of heaven with man? And are they not equally ignorant on many other intellectual matters? Yet those whom they call simple know all these things in their own way. They have an idea of their God, that He is a Divine Being in a human form; of an angel that he is a heavenly man; of their own soul which is to live after death that it is, as it were, an angel; and of the life of heaven with man that it is to live according to the Divine precepts." These, therefore, the angels call intelligent and fitted for heaven, but the others, on the contrary, unintelligent.

#### THERE IS A CORRESPONDENCE BETWEEN ALL THINGS OF HEAVEN AND ALL THINGS OF MAN

87. It is unknown at this day what correspondence is. This ignorance arises from many causes; but the chief cause is that man has separated himself from heaven by the love of self and of the world. For he who loves himself and the world above everything cares only for worldly things because they soothe the external senses and gratify his lower mind, and he cares nothing for spiritual things which please the internal senses and delight the soul; he therefore rejects these, saying they are too high for man's comprehension. It was otherwise with the ancients, for with them the knowledge of correspondences was the chief of all knowledges. By means of it also they acquired intelligence and wisdom and those who were of the church had communication with heaven; for the knowledge of correspondences is an angelic knowledge. The most ancient people, who were celestial men, based their thought upon correspondence as the angels do. For this reason also they spoke with angels, and the Lord Himself often appeared to them and instructed them. But at this day that knowledge is so entirely lost that it is not known what correspondence is.

88. Without a knowledge of what correspondence is nothing can be clearly known about the spiritual world; nor about its influence upon the natural world; nor, indeed, can the relationship of the spiritual to the natural be understood at all; nor can anything be clearly known about the spirit of man which is called the soul and its operation upon the body; nor about the state of man after death; and therefore it is necessary to explain the nature and quality of correspondence. By this means

the way will be prepared for what is to follow.

89. First, then, it shall be stated what correspondence is. The whole natural world corresponds to the spiritual world,

not only in general but also in particular. Whatever, therefore, in the natural world derives its existence from the spiritual, is said to be its correspondent. It is to be observed that the natural world exists and subsists from the spiritual world, just as an effect exists from its efficient cause. Whatever is under the sun and receives thence its heat and light is called the natural world, and all the things which thence subsist belong to that world. But heaven is the spiritual world and all heavenly things belong to that world.

90. Since man is both a heaven and a world in miniature formed after the pattern of the entire heaven and earth (see above, n. 57), he has therefore within him a spiritual world and a natural world. The inner regions of his mind which have relation to his understanding and will constitute his spiritual world; but the outer regions of his mind which have reference to his bodily senses and actions constitute his natural world. Whatever, therefore, in this natural world, that of his body with its senses and actions, derives its existence from its spiritual world, that of his mind with its understanding and will, is called its correspondent.

91. The nature of correspondence may be seen from the human face. In a face which has not been taught to dissemble all the affections of the mind display themselves visibly in a natural form, as in their true image, and therefore the face is said to be the index of the mind. Thus man's spiritual world shows itself in his natural world; and in the same manner the ideas of his understanding reveal themselves in his speech, and the determinations of his will in the gestures of his body. All things, therefore, which take effect in the body, whether it be in the face, speech or gestures are called correspondents.

. 92. From these observations may be seen what the internal man is and what the external, for the internal is called the spiritual man and the external is called the natural man; and the one is as distinct from the other as heaven is from the world. All things which take effect and exist in the external or natural man, so take effect and exist

from the internal or spiritual man.

93. This much has been said about the correspondence of the internal or spiritual man with the external or natural man. We shall now treat of the correspondence of the whole of heaven with every part of man.

94. It has been shown that the whole heaven is in the human form and likeness and is therefore called the Grand Man. It has also been shown that the angelic societies of which heaven consists are arranged like the members, organs and viscera in man; so that some are in the head, some in the breast, some in the arms and some in every particular part of those members (n. 59-72). The societies, therefore, which are in any member in heaven correspond to the same member in man; for instance, the societies which are in the head correspond to the head in man; those which are in the breast correspond to the breast in man; those which are in the arms correspond to the arms in man and so in all other cases. It is from this correspondence that man continues to exist, for he derives his

existence solely from heaven.

95. That heaven is divided into two kingdoms, one of which is called the celestial kingdom and the other the spiritual kingdom, has already been shown in a particular chapter. The celestial kingdom in general corresponds to the heart and to all things related to the heart in the whole body; and the spiritual kingdom corresponds to the lungs and to all things related to them in the whole body. heart and the lungs, indeed, make two kingdoms in man. The heart rules in him by the arteries and veins, the lungs by the nerves and muscles, and both unite in every exertion and movement. In the spiritual world of every man, which is called his spiritual man, there are also two kingdoms; one that of the will and the other that of the understanding. The will rules through the affections for good, and the understanding through the affections for truth. These kingdoms also correspond to the kingdoms of the heart and the lungs in the body. The case is similar in the heavens. The celestial kingdom is the will-principle of heaven, and in it reigns the good of love; and the spiritual kingdom is the intellectual principle of heaven, and what reigns in that kingdom is truth. These are what correspond to the functions of the heart and lungs in man. It is from this correspondence that in the Word the heart signifies the will and also the good of love; and that the breath of the lungs signifies the understanding and the truth of faith. Hence also the affections are ascribed to the heart, although it is neither their seat nor their source.

96. The correspondence between the two kingdoms of heaven and the heart and lungs is the general correspondence between heaven and man; but there is a more particular correspondence with each of his members, organs and internal parts, the nature of which we will now describe. Those who are in the head of the Grand Man or heaven excel all others in every good; for they live in love, peace, innocence, wisdom, intelligence and therefore in joy and happiness; these influence the head of man, and the things pertaining to the head, for they correspond to them. Those who are in the breast of the Grand Man or heaven live in the good of charity and faith, and the breast of man to which they correspond is subject to their influence. Those who are in the loins and in the organs consecrated to generation in the Grand Man or heaven, are pre-eminently in marriage love; those who are in the feet are in the lowest good in heaven, which is called natural-spiritual good. Those who are in the arms and hands are gifted with the power of truth derived from good; those who are in the eyes are distinguished for understanding; those in the ears for attention and obedience; those in the nostrils for perception. Those who are in the mouth and tongue excel in wise and intellectual discourse. Those who are in the kidneys are in possession of truth which examines, separates and corrects. Those in the liver, pancreas and spleen are skilled in the purification of good and truth in various ways, and so on with the rest. All act upon the similar parts of man and correspond to them. The heavenly influence flows into the functions and uses of the members; and their uses, being from the spiritual world, invest themselves with a material form derived from the natural world and so display themselves in effects. Hence there is a correspondence between them.

97. It is on this account that by these same members, organs and internal parts, such things as have just been mentioned are signified in the Word, for all things in the Word have a signification according to correspondence. Thus by the head is signified intelligence and wisdom; by the breast, charity; by the loins, marriage love; by the arms and hands, the power of truth; by the feet, what is natural; by the eyes, understanding; by the nostrils, perception; by the ears, obedience; by the kidneys, the puri-

fication of truth; and so on. Hence also it is usual in familiar discourse to say of one who is intelligent and wise that he has a head; of one who loves another, that he is a bosom friend; of one who excels in perception that he is keen-scented; of one who is distinguished by intelligence that he is sharp-sighted; of a man of great powers that he has long arms; and of one who acts from love that he does it from the heart. These and many other sayings in the speech of man are derived from correspondence; for such expressions are from the spiritual world, although man does not know it.

98. That there is such a correspondence between all things of heaven and all things of man has been shown me by much experience; by so much, indeed, as to convince me of it as of a thing self-evident and beyond all doubt. But to adduce all this experience here is not necessary, and on account of its abundance would be inexpedient. It may be seen however in the Arcana Coelestia, in the chapters where Correspondences, Representations, The Influence of the Spiritual World upon the Natural and The Intercourse

between the Soul and the Body are treated of.

99. But although all things of man's body correspond to all things of heaven, still man is not a likeness of heaven as to his outward form but as to his inward form. For the inner mind of man is receptive of heaven, but his outer mind is receptive of the world. So far, therefore, as his inner mind receives heaven, man is a heaven in miniature, after the pattern of the whole heaven; but so far as his inner mind does not receive heaven, he is not such a heaven nor such a likeness. Still his outward form, being in touch with the world and in harmony with its laws, may possess various degrees of beauty. For outward beauty, which is that of the body, is derived from parents and from formation in the womb, and is afterwards preserved by influences from the world at large. Hence it is that the form of the natural man differs greatly from the form of his spiritual man. The form of man's spirit has occasionally been shown me; in some whose countenance was fair and beautiful the spirit was deformed, black and monstrous, so that you would call it a likeness of hell, not of heaven; but in some who were not outwardly handsome, the spirit was beautiful, fair and angelic. The spirit of a man, also, appears the same

after death as it had been while he lived in the world,

although then clothed with a body.

100. But correspondence applies more widely than to man, for there is correspondence of the heavens with one another. The second or middle heaven corresponds to the third or inmost: and the first or lowest heaven to the second or middle. The first or lowest heaven corresponds also to the bodily forms in man, which are called his members, organs and viscera. Thus the bodily part of man is that in which heaven finally terminates and upon which it rests as on its base. But this truth will be more fully

explained elsewhere.

101. It is nevertheless to be carefully noted that all correspondence with heaven is with the Lord's Divine Humanity, because heaven is from Him and He is heaven, as has been shown in the preceding chapters. For unless the Divine Humanity flowed into all things of heaven and by means of correspondences into all things of the world, there could be neither angel nor man. Hence again it is clear why the Lord was made Man and clothed His Divinity with the Humanity from first to last; for the Divine Humanity from which heaven subsisted before the Lord's coming was no longer adequate to the support of all things, because man, the basis of the heavens, had subverted and destroyed order.

102. Angels are amazed when they hear that there are men who attribute all things to nature and nothing to the Divine Being and who believe that their bodies, in which are concentrated so many heavenly wonders, are fashioned by nature. Still more are they amazed that man's reason also is attributed to the same source; for, if men will but elevate their minds a little they can see that such things are derived from the Divine Being and not from nature; and that nature has been created only to clothe what is spiritual and to present it in a corresponding form in the ultimate sphere of order. Such men they liken to owls which see in darkness and not in light.

#### THERE IS A CORRESPONDENCE BETWEEN HEAVEN AND ALL THINGS OF THE EARTH

103. What correspondence is has been explained in the preceding chapter, and it was also shown that all the parts

of the animal body in general and in particular are correspondences. It must next be shown that all things on earth and, indeed, in the whole world are correspondences.

104. All things on the earth are divided into three kinds or kingdoms, namely, the animal kingdom, the vegetable kingdom and the mineral kingdom. The things of the animal kingdom are correspondences in the first degree because they live; those of the vegetable kingdom are correspondences in the second degree because they only grow; and those of the mineral kingdom are correspondences in the third degree because they neither live nor grow. Correspondences in the animal kingdom are living creatures of various kinds, some of which walk and creep on the earth and others fly in the air; but it is needless to mention them in detail because they are well known. Correspondences in the vegetable kingdom are all things which grow and flourish in gardens, woods, fields and meadows; these also are well known and need not be mentioned in detail. Correspondences in the mineral kingdom are metals, both the noble and the base; precious and common stones; earths of various kinds and also water. Besides these things, those also are correspondences which the industry of man prepares from them for his use; such as foods of all kinds, clothing, houses, public edifices and many other things.

the stars and also atmospheric phenomena such as clouds, mists, rain, lightning and thunder are likewise correspondences. Those which proceed from the presence or absence of the sun, such as light and shade, heat and cold, are also correspondences; together with the successive seasons of the year called spring, summer, autumn and winter; and the times of the day, called morning, noon, evening and

night.

the least to the greatest, are correspondences. The reason they are correspondences is that the natural world with all that it contains exists and subsists from the spiritual world, and both worlds from the Divine Being. We say subsists as well as exists because every thing subsists from that which gave it existence, subsistence being perpetual existence; and because nothing can subsist from itself but only from some-

thing prior to itself, and thus originally from the First Cause; if it were separated from this, it would utterly perish

and disappear.

107. Every thing which exists and subsists in nature according to Divine Order is a correspondence. Divine Order is caused by the Divine Good which proceeds from the Lord. It commences from Him and proceeds from Him through each heaven in succession down to the world and is there terminated in ultimates, where the things which exist according to order are correspondences. All things which are good and perfect for use exist there according to order; for every thing is good so far as it is useful, while its form has relation to truth because truth is the form of good. Hence it is that all the natural things in the whole world which are in Divine Order have relation to good and truth.

108. That all things in the world exist from a Divine Origin and are clothed with such forms in nature as enable them to exist there and perform their use and thus to correspond to higher things, is manifest from every thing that is seen both in the animal and vegetable kingdoms. In each kingdom there are things which every one who thinks at all deeply may trace to a heavenly origin. For the sake of illustration a few out of countless instances may

be mentioned; and first from the animal kingdom.

The wonderful knowledge which is, as it were, implanted in every animal is generally known. Bees know how to gather honey from flowers, to build cells of wax in which to store the honey and thus to provide food for themselves and their families for the coming winter. Their queen bee lays eggs and the rest take care of them and seal them up that a new generation may be born. They live under a certain form of government which all know by instinct. They preserve the working bees and cast out the drones, depriving them of their wings; not to mention many other wonderful things implanted in them from heaven for the sake of use; for their wax everywhere serves the human race for candles and their honey for sweetening food.

What wonders are displayed in the case of caterpillars, the lowest creatures in the animal kingdom! They know how to nourish themselves with the juice of leaves which suit their nature and afterwards at the appointed time to

invest themselves with a covering and place themselves, as it were, in a womb and so to hatch out an offspring of their own kind. Some are first transformed into nymphs and chrysalises which spin threads, and after the task is done, they come forth clad with a body of different form, decorated with wings, and fly in the air as in their heaven; and pair together, lay eggs and provide for themselves a posterity.

Besides these special instances, all creatures in general that fly in the air know their proper food and not only what it is but where to find it. They know how to build their nests, every species in a manner peculiar to itself; to lay their eggs, to sit upon them, to hatch their young and feed them and to drive them from their home when they are able to provide for themselves. They also know their enemies whom they are to shun and the friends with whom they are to associate, and all this from the earliest period of their life; not to mention the wonders in the eggs themselves, in which all things lie ready in their order for the formation and nourishment of the embryo-chick; besides

countless other things.

What man whose mind is at all enlightened will say that these things proceed from any other source than the spiritual world? For the natural world clothes with a body what thence proceeds and presents as an effect what is spiritual in its origin. The reason that the animals of the earth and the fowls of the air are born with all this knowledge and man is not, though he is more excellent than they, is as follows. Animals live in conformity with the law of their existence, and have not been able to pervert what they derive from the spiritual world, because they are unable to think for themselves. It is otherwise with man, who possesses from the spiritual world the power of reflection; for he has perverted that power by a life contrary to order, which his reason has favoured. He must therefore be born in a state of absolute ignorance and afterwards be led back by Divine means into conformity with the order of heaven.

109. How the objects of the vegetable kingdom have a correspondence may appear from many considerations; as that little seeds grow into trees which put forth leaves, produce flowers and then fruit, in which again they deposit seeds; and that these effects take place successively, and

exist together in such admirable order that it is impossible to describe them in a few words. Indeed if volumes were written about them there would still remain hidden mysteries in closer connexion with their uses, which science could never exhaust; and since these, also, proceed from the spiritual world or heaven, which as shown above is in the human form, therefore every thing in this kingdom has a definite relation to something in man, as is known also to some in the learned world. That all things in this kingdom are correspondences has been made evident to me by much experience. Frequently, when I have been in gardens and have been looking at the trees, fruits, flowers and vegetables, I have seen their corresponding objects in heaven and have spoken with those around whom they existed, and have been instructed concerning their origin and nature.

to which natural things in the world correspond is possible to no man at this day except by revelation from heaven, because the knowledge of correspondences is entirely lost. I will however illustrate the nature of the correspondence

of spiritual things with natural by some examples.

The animals of the earth in general correspond to affections; tame and useful animals to good affections; fierce and useless animals to evil affections. In particular, oxen and bullocks correspond to the affections of the natural mind, and sheep and lambs to the affections of the spiritual mind; but winged creatures, according to their species, correspond to the intellectual things of both minds; and hence it is that various animals such as oxen, bullocks, rams, sheep, she-goats, he-goats, he-lambs, she-lambs, pigeons and turtle-doves were put to a holy use in the Israelitish church; for that church was a representative church and those animals were used as sacrifices and burnt-offerings. For, when so employed, they corresponded to spiritual things, which were understood in heaven according to their correspondence. Animals also according to their genera and species are actually affections, because they are living creatures; for all life owes its origin and nature to affection. Hence also every animal has innate knowledge according to the affection of its life. Man is like the animals so far as his natural man is concerned, and therefore he is compared to them in common speech: if he is gentle, he is called a sheep or a lamb; if fierce, he is called a bear or a wolf; if he is cunning, he is called a fox or a serpent and so on.

111. There is a similar correspondence with the things

of the vegetable kingdom. Thus a garden in general corresponds to heavenly intelligence and wisdom; and on this account heaven is called the garden of God and paradise, and by man, the heavenly paradise. Trees, according to their species, correspond to the perceptions and knowledges of good and truth from which come intelli-On this account the ancients, who gence and wisdom. were skilled in the knowledge of correspondences, held their sacred worship in groves. This is why trees are so often mentioned in the Word, and heaven, the church and man are compared to the vine, olive, cedar and other trees, and their good works to fruits. The food also derived from them, especially from the grain harvests of the field, corresponds to affections of good and truth; because these nourish man's spiritual life as earthly food nourishes his natural life. Hence bread in general corresponds to the affection for all good, because it supports life better than other foods and because bread is typical of all food. On account of this correspondence the Lord calls Himself the bread of life; and for the same reason, also, the loaves of bread were put to a holy use in the Israelitish church, for they were set upon a table in the tabernacle and called the shew-bread. All the Divine worship celebrated by sacrifices and burnt-offerings was also called bread. On account of this correspondence also the most holy act of worship in the Christian church is the Holy Supper, in which bread and wine are administered. From these few examples the nature of correspondence may be seen.

effected by correspondence, shall also be briefly explained. The Lord's kingdom is a kingdom of ends which are uses; or, what is the same thing, it is a kingdom of uses which are ends. On this account the universe has been created and formed by the Divine Being that uses may everywhere be clothed with such forms as will present them in act or in effect, first in heaven and afterwards in the world; and thus by successive degrees down to the grossest substances of nature. It is therefore evident that the correspondence

of natural things with spiritual or of the world with heaven is effected by uses and that uses unite them; and that the forms with which uses are clothed are correspondences and are the means of union so far as they are forms of the uses. In nature and its three kingdoms all things which exist according to order are forms of uses, or effects formed from use for the sake of use; and that is why the things in nature are correspondences. But with man, so far as he lives according to Divine Order, that is, so far as he lives in love to the Lord and in charity to the neighbour, so far his acts are uses in form and are correspondences by which he is united with heaven. To love the Lord and the neighbour is in general to perform uses. Further it should be known that man is the means by which the natural world is united with the spiritual, or that he is the means of union. For in him there is both a natural and a spiritual world (n. 57); therefore, so far as man is spiritual he is a means of union, but so far as he is natural and not spiritual he is not a means of union. Nevertheless the Divine influence continually flows into the world without the mediation of man, and also into those things in man which he derives from the world, but not into his reasoning faculty.

113. As all things in accordance with Divine order correspond to heaven, so all things which are contrary to Divine order correspond to hell. The things which correspond to heaven have reference to good and truth, and those which correspond to hell have relation to evil and falsity.

114. Something shall now be said concerning the know-ledge of correspondences, and its use. It was said above that the spiritual world or heaven is united with the natural world by correspondences; and therefore man has communication with heaven by correspondences. For the angels of heaven do not base their thoughts upon natural things, as man does. Consequently, when a man has a knowledge of correspondences, he may be in communion with angels as to the thoughts of his mind, and so be united with them as to his spiritual or internal man. The Word was written by pure correspondences as a means of union between heaven and man. All its contents down to the minutest particulars are correspondences; and therefore if man had a knowledge of correspondences he would understand the Word in its spiritual sense and would obtain a knowledge of hidden truths

of which he sees nothing in the sense of the letter. For in the Word there is a literal sense, and there is a spiritual sense. The literal sense consists of such things as are in the world; but the spiritual sense of such things as are in heaven; and since the union of heaven with the world is effected by correspondences, therefore a Word was provided in which every thing down to the minutest detail has its correspondence.

115. I have been instructed from heaven that the most ancient people on our earth, who were celestial men, thought intuitively from correspondences, and that the natural things of the world before their eyes served them as the means of so thinking; that being of such a character they associated with angels and spoke with them; and that through them heaven was united with the world. On this account that period was called the golden age, of which also ancient writers say that the inhabitants of heaven dwelt with men and associated with them as friends with friends. But after those times another race arose who did not think intuitively from correspondences, but from a knowledge of correspondences; and then too there was a union of heaven with man, but not of so intimate a nature. This period was called the silver age. Still another race succeeded who possessed indeed a certain knowledge of correspondences, but did not think accordingly, because they lived only in natural good and not like their predecessors in spiritual good. Their period was called the copper age. After this, man became gradually external and at length corporeal; and then the knowledge of correspondences was altogether lost, and with it the knowledge of heaven and of many things relating to heaven. These ages were named from gold, silver and copper from correspondence; because gold by correspondence denotes celestial good, being that of the most ancient people; silver, spiritual good, being that of the ancient people who succeeded them; and copper, natural good, that of their next posterity; but iron from which the last age was named, signifies hard truth devoid of good.

## THE SUN IN HEAVEN

any thing derived from that sun, because all this is natural. Nature, in fact, has its beginning from this sun, and whatever is produced therefrom is called natural. But the spiritual

world which includes heaven is above nature and entirely distinct from the natural world; neither do they communicate with each other except by correspondences. The nature of the distinction between them may be understood from what has been said above about degrees (n. 38); and the nature of the communication between them, from what has been said in the two preceding chapters about

correspondences.

117. But though neither the sun of this world is seen in heaven nor anything derived from that sun, yet there is a sun there and light and heat, and all things as in the world, besides innumerable others, though they are not from the same origin; for all things in heaven are spiritual, while those in the world are natural. The Sun of heaven is the Lord and the light there is Divine Truth and the heat is Divine Good, and both proceed from the Lord as the Sun. From this origin all things proceed which exist and are seen in But of the light and heat and the things the heavens. thence existing in heaven more will be said in the following chapters: this chapter shall treat of the Sun. appears in heaven as the Sun because He is Divine Love from which all spiritual things and by means of the sun of this world all natural things exist. This love is what shines as the Sun.

II8. That the Lord is actually seen in heaven as the Sun has not only been told me by angels; I have also sometimes seen it for myself. What then I have heard and seen of the Lord as the Sun I will here describe in a few words.

The Lord appears as the Sun, not in heaven but high above the heavens: not directly over the head in the zenith, but before the faces of the angels at a middle altitude. He is seen at a great distance in one of two distinct places, either before the right eye or before the left eye. Before the right eye He appears exactly like a Sun, in splendour and magnitude like the sun of this world; but before the left eye He does not appear as a sun, but as a moon in magnitude and brightness like the moon of our earth but more gleaming and surrounded with several lesser moons, as it were, each of which is similarly bright and gleaming. The Lord appears thus in one of two different places, because He is seen by every one according to the nature of his

reception of Him; and therefore in one way by those who receive Him in the good of love and in another way by those who receive Him in the good of faith. To those who receive Him in the good of love He appears as the Sun, fiery and flaming according to their reception of Him. These are in His celestial kingdom. But by those who receive Him in the good of faith, He is seen as the Moon, bright and gleaming according to the nature of their reception. These are in His spiritual kingdom. The reason is that the good of love corresponds to fire; and therefore fire in the spiritual sense is love; and the good of faith corresponds to light, and light also in the spiritual sense is faith.

The Lord appears before their eyes because the mind sees through the eyes; from the good of love through the right eye, and from the good of faith through the left eye; for all things which are on the right side both in angels and men correspond to good from which proceeds truth; and those which are on the left side correspond to truth which proceeds from good. The good of faith in its essence is

truth derived from good.

119. Hence it is that, in the Word, the Lord in respect to love is compared to the sun, and in respect to faith to the moon; and also that love to the Lord inspired by Himself is signified by the sun; and faith in the Lord similarly inspired is signified by the moon; as in the following passages: "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Is. xxx. 26). "When I shall put thee out, I will cover the heavens; and make the stars thereof dark; I will cover the sun with a cloud and the moon shall not give her light; all the bright lights of heaven will I make dark over thee and set darkness upon thy land" (Ezek. xxxii. 7, 8). "I will darken the sun in his going forth and the moon shall not cause her light to shine" "The sun and the moon shall be darkened and the stars shall withdraw their shining. The sun shall be turned into darkness and the moon into blood" (Joel ii. 10, 31; iii. 15). "The sun became black as sackcloth of hair and the moon became as blood and the stars fell unto the earth" (Apoc. vi. 12, 13). "Immediately after the tribulation of those days the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven" (Matt. xxiv. 29): and elsewhere. By the sun is signified love, by the moon faith and by the stars the perceptions of good and truth, which are said to be darkened, to lose their light and to fall from heaven when they no longer exist. That the Lord is seen as the Sun in heaven is evident from His transfiguration before Peter, James and John, when His face did shine as the sun (Matt. xvii. 2). The Lord was thus seen by the disciples when they were withdrawn from the body and were in the light of heaven. It was for this reason that the ancients, whose sacred rites were of a symbolic character, turned the face to the sun in the east during Divine Worship; and it is on this account

that an eastern aspect was given to temples.

120. The splendid nature and intensity of Divine Love may appear from a comparison with the sun of this world; for if you will believe it, the Divine Love is far more ardent than our sun. On this account the Lord as the Sun does not send forth His rays directly into the heavens, but the fire of His love is gradually tempered on the way. The tempering spheres appear like radiant belts around the Sun. The angels also are veiled in a thin cloud adapted to their need, that they may not be injured by the Divine influence. reason, the heavens are distant from the Lord according to their reception of Him. The higher heavens are nearest to the Lord as the Sun, because they live in the good of love; the lower heavens are more remote because they live in the good of faith; and those who are not good at all, like the infernals, are very remote, and this in proportion to the degree of their opposition to good.

the case, He is not seen encompassed by the Sun, but in an angelic form, distinguished from the angels by the Divinity which shines from His face. For He is not there in person, since the Lord in person is always encompassed by the Sun, but He is present there in appearance. For it is common in heaven for persons to be seen as present in the place to which their gaze is directed and on which it is fixed, although it may be very far from the place where they really are. This is called a presentation to the internal sight of which we shall speak hereafter. I have also seen the Lord in an angelic form outside and a little below the Sun, at a great altitude; and also near at hand in a similar form, with

a resplendent countenance; and once in the midst of angels as a flame-like radiance.

122. The sun of this world always appears to the angels as something dark opposite to the Sun of heaven, and the moon as something less dark opposite to the Moon of heaven. The reason is that the fire of this world corresponds to the love of self, and the light from it corresponds to falsity derived from that love. The love of self is directly opposed to Divine Love, and falsity derived from the love of self is directly opposed to Divine Truth; and what is opposite to Divine Love and Divine Truth is thick darkness to the angels. This is why to worship and bow down to the sun and moon of the natural world signifies in the Word to love self and the falsities derived from that love; and therefore such idolaters were ordered to be cut off (Deut. iv. 19; xvii. 3-5; Jer. viii. 1, 2; Ezek. viii. 15, 16, 18; Apoc. xvi. 8; Matt.

xiii. 6).

123. Since the Lord is seen in heaven as the Sun by reason of the Divine Love which is in him and radiates from Him, therefore all who are in the heavens turn themselves constantly to Him, those in the celestial kingdom to Him as the Sun, and those in the spiritual kingdom to Him as the But those who are in hell turn themselves to the thick darkness and obscurity which are in the opposite quarter, and thus away from the Lord; for all in the hells are immersed in the love of self and the world and thus opposed to the Lord. Those who turn themselves to the thick darkness which is in the place of the sun of the world are in the hells behind, and are called genii; but those who turn themselves to the darkness which is in the place of the moon are in the hells more in front and are called evil This is why the inhabitants of the hells are said to be in darkness and those of the heavens in light. Darkness also signifies falsity derived from evil, and light, truth derived from good. They turn themselves in this manner because all in the other life look towards the guiding principles of their minds, that is, to their loves, and the mind determines the face of an angel or spirit. In the spiritual world also there are no fixed quarters, as in the natural world, but they depend on which way the face is set. Man also as to his spirit turns himself in a similar way; away from the Lord, if he cherishes the love of self and the world, and towards Him

if he lives in love to Him and to the neighbour. But man does not know this because he is in the natural world, where the quarters are fixed according to the rising and setting of the sun. But this, being hard for men to understand, shall be further explained when we treat of the Quarters, Space and Time in heaven.

124. Because the Lord is the Sun of heaven and all things derived from Him look towards Him, the Lord is also the common centre on which depend all direction and position. Thus all things beneath are in His presence and under His guidance, both in the heavens and on the earths.

125. From these considerations what has been stated and explained in previous chapters about the Lord may be seen in clearer light; namely, that He is the God of heaven (n. 2-6); that His Divine Sphere makes heaven (n. 7-12); that the Divine Sphere of the Lord in heaven is love to Him and charity to the neighbour (n. 13-19); that there is a correspondence of all things of the world with heaven and through heaven with the Lord (n. 87-115); and that the sun and moon of the natural world have such correspondences as have been indicated (n. 105).

## LIGHT AND HEAT IN HEAVEN

cannot understand that there is light in heaven; yet in the heavens the light is so great that it exceeds by many degrees the noon-day light of the world. I have often seen it even in the time of evening and night. At first I wondered, when I heard angels say that the light of the world is little better than shade in comparison with the light of heaven; but now that I have seen it, I can bear witness that it is so. The brightness and splendour surpass all description. Every thing that I have seen in the heavens I have seen in that light, and therefore more clearly and distinctly than things in this world.

world, but spiritual, for it proceeds from the Lord as the Sun, and that Sun is Divine Love, as has been shown in the preceding chapter. That which proceeds from the Lord as the Sun is called in the heavens Divine Truth, although in its essence it is Divine Good united to Divine Truth. From these the angels have light and heat, light from the Divine

Truth and heat from the Divine Good. Hence it may be evident, that the heat and the light of heaven, arising from

such a source, are spiritual and not natural.

128. The Divine Truth is light to the angels because angels are spiritual and not natural. Spiritual beings see by the light of their own Sun and natural beings by the light of Divine Truth is the source from which the angels have understanding, and understanding is their mental sight which flows into and produces their bodily sight. Hence what is seen in heaven from the Lord as the Sun is seen in light. Such being the origin of light in heaven, it therefore varies according to the reception of Divine Truth from the Lord, or what is the same thing according to the intelligence and wisdom of the angels. The light of the celestial kingdom is therefore different from that of the spiritual kingdom, and it is different also in each society. The light in the celestial kingdom is flaming in appearance, because the angels there receive light from the Lord as the Sun; but the light in the spiritual kingdom is white, because the angels there receive light from the Lord as the moon (n. 118). The light also is not the same in one society as in another. also differs in each individual society; for those who are at the centre are in greater light, and those who are at the circumference in less (n. 43). In a word, in the same degree in which the angels are recipients of Divine Truth, that is, of intelligence and wisdom from the Lord, they have light. Hence the angels of heaven are called angels of light.

Divine Truth there is light, therefore in the Word the Lord is called light; and also every truth which is from Him is called light, as in the following passages: Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12). "As long as I am in the world, I am the light of the world" (John ix. 5). Jesus said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be the sons of light. I am come a light into the world, that whosoever believeth in me should not abide in darkness" (John xii. 35, 36, 46). "Light is come into the world, but men loved darkness rather than light" (John iii. 19). John said concerning the Lord. "This is the true

light, which enlighteneth every man" (John i. 4, 9). "The people which sat in darkness will see a great light, and to them who sat in the region and shadow of death light is sprung up" (Matt. iv. 16). "I will give thee for a covenant of the people, for a light of the nations" (Isa. xlii. 6). have made thee for a light to the nations, that thou mayest be my salvation unto the end of the earth" (Isa. xlix. 6). "The nations which are saved shall walk in the light of it" "Send out thy light and thy truth: let (Apoc. xxi. 24). them lead me" (Ps. xliii. 3). In these and other passages, the Lord is called light as to the Divine Truth which flows from him, and truth itself is also called light. Since the light of heaven proceeds from the Lord as the Sun, therefore when He was transfigured before Peter, James and John, "His face appeared like as the sun, and his raiment was as the light, glistening and white as snow, so as no fuller on earth can white them" (Mark ix. 3; Matt. xvii. 2). The Lord's garments appeared thus, because they represented the Divine Truth, which flows from Him into the heavens; and garments, in the Word, therefore signify truths; this is why it is said in David, "Jehovah, thou coverest thyself with light, as with a garment" (Ps. civ. 2).

130. That the light in the heavens is spiritual and that this light is Divine Truth, may also be seen from this fact, that man too has spiritual light, and derives enlightenment therefrom, so far as he has intelligence and wisdom from Divine Truth. Man's spiritual light is the light of his understanding, the objects of which are truths; by that light he classifies these truths, arranges them in logical order and thence draws his conclusions. The natural man does not know that it is real light by which the understanding sees such things, because he does not see that light with his eyes nor perceive it in thought; and yet many are acquainted with it and also distinguish it from the natural light which alone is known to those who think naturally and not spiritually. Those think naturally who regard nothing but the world and who attribute all things to nature; but those think spiritually who look to heaven and attribute all things to the Divine Being. been frequently granted me to perceive, indeed to see, that the light which enlightens the mind is true light, quite distinct from the light which is called natural. By a

gradual mental process I have been raised into that light, and as I was raised my understanding was enlightened till I understood what I had not understood before, and lastly perceived such things as I had had no conception of at all by thought from natural light. I have sometimes been vexed that these things should not be understood in natural light when they were so clearly and plainly perceived in heavenly light. Since the understanding has its own proper light, therefore we speak of it as we do of the eye; we say that it sees and is in the light, meaning that it understands; and that it is obscured and in the dark, meaning that it does not understand; with many similar

expressions.

131. Since the light of heaven is Divine Truth, this light is also Divine Wisdom and Intelligence, and therefore to be raised into the light of heaven means the same thing as to be raised into intelligence and wisdom and to be enlightened. For this reason light is enjoyed by angels in pro-portion to their intelligence and wisdom. Because the light of heaven is Divine Wisdom, therefore in that light the true character of every one is revealed; for the inner mind of every one is there accurately portrayed in the face, and not the least particular is hidden. The higher angels also desire that all things within them should be revealed, because they desire nothing but what is good. It is otherwise with those beneath heaven, who do not desire what is good; they are on that account exceedingly afraid of being seen in the light of heaven. And, wonderful to tell, the inhabitants of hell appear to one another as men, but in the light of heaven as monsters with horrible faces and bodies, the very forms of their own evil. It is the same with man as to his spirit, when seen by angels. If he is good, he appears as a man, beautiful according to his goodness; if evil, as a monster, ugly according to his evil. Hence it is evident that all things are revealed in the light of heaven, and they are so made manifest because the light of heaven is Divine Truth.

132. Inasmuch as Divine Truth is light in the heavens, therefore all truths give forth light wherever they are, whether in an angel's mind or not, in the heavens or elsewhere. Yet truths outside the heavens do not shine like truths within the heavens. The former shine coldly like snow

without heat, because they do not derive their essence from good like truths within the heavens. This cold light, therefore, vanishes when the light of heaven falls on it, and, if evil be concealed within, it is turned into darkness. occasionally seen this, and many other remarkable things in regard to the shining of truths, which are here omitted.

133. Something shall now be said concerning the heat of heaven. In its essence this heat is love. It comes from the Lord as the Sun, which is Divine Love in and from the Lord; as has been shown in the preceding chapter. Hence it is evident that the heat of heaven is spiritual as well as the light, because they are from the same source. are two things which proceed from the Lord as the Sun, Divine Truth and Divine Good: Divine Truth in the heavens appears as light, Divine Good as heat; but Divine Truth and Divine Good are so united that they are not two but one. And yet with the angels they are separated, for some angels receive Divine Good more than Divine Truth, and others receive Divine Truth more than Divine Good. Those who receive more of the Divine Good are in the Lord's celestial kingdom, and those who receive more of the Divine Truth are in the Lord's spiritual kingdom; but the most perfect angels are those who receive both in

the same degree.

134. The heat of heaven, like the light of heaven, is everywhere varied; heat in the celestial kingdom differs from that of the spiritual kingdom, and it differs in each society not only in degree but in quality. It is more intense and pure in the Lord's celestial kingdom, because the angels there are more receptive of the Divine Good. It is less intense and pure in the Lord's spiritual kingdom, because the angels there are more receptive of Divine Truth; and it differs in every society according to its reception. There is heat also in the hells, but it is unclean. The heat in heaven is what is meant by sacred and heavenly fire, and the heat of hell is what is meant by profane and infernal fire. Both denote love; heavenly fire denotes love to the Lord and love to the neighbour and every affection derived from those loves; and infernal fire denotes the love of self and the love of the world and every lust derived from those loves. That love is heat from a spiritual source, is evident from one's growing warm with

love; a man is inflamed and grows warm according to its nature and degree; and the heat shows itself outwardly when his love is thwarted. Hence also it is usual to speak of being inflamed, of growing warm, of burning, of boiling and of being on fire both as regards the affections which spring from the love of good and also as regards the lusts

which spring from the love of evil.

135. The love which goes forth from the Lord as the Sun is felt in heaven as heat, because the minds of the angels are full of love from the Lord's Divine Goodness, and hence their bodies, being heated from that source, have a sense of warmth. Now since heat and love so correspond to each other in heaven, every one there feels that kind and degree of heat which corresponds to the quality of his love, according to what was just now said. The heat of the world does not enter the heavens at all, because it is too gross, being natural, not spiritual; it is otherwise with men, because they are in both the spiritual world and the natural world. As to the spirit, they grow warm solely according to their emotions; but as to the body they grow warm both from the heat of the spirit and from the heat of the world. The former heat flows into the latter, because they correspond.

The nature of the correspondence of these two kinds of heat may be seen from animals; for their passions, the chief of which is that of producing offspring, burst into activity with the increased heat of the sun in spring and summer. They are much mistaken who imagine that the heat of the world flows in and excites love; for the natural does not flow into the spiritual, but the spiritual flows into the natural; the latter process is according to Divine Order, but the former process would be contrary to Divine

Order.

136. Angels, like men, have understanding and will. The light of heaven is the life of their understanding, because the light of heaven is Divine Truth and Divine Wisdom therefrom; and the heat of heaven is the life of their will, because the heat of heaven is Divine Good and Divine Love therefrom. The very life itself of the angels is derived from that heat, but not from the light except so far as there is heat in it. That heat is the source of life is evident, for, on the removal of heat, life perishes. So

it is with faith without love or with truth without good; for truth which illumines faith, is light, and the good, which

springs from love, is heat.

These things are more clearly illustrated by the heat and light of the world, to which the heat and light of heaven correspond. By the heat of the world united with light, as in spring and summer, all things on the earth are quickened and grow; but by light separated from heat, as in winter, nothing is quickened into growth, but all things droop and die. This occurs when heat is absent, though light remains. From this correspondence, heaven is called paradise, because there truth is united with good or faith with love, as light with heat in the spring-time on earth. From these considerations the truth, which was stated in its own chapter, is now more clearly evident, that the Divine Sphere of the Lord in heaven is love to Him and charity to the neighbour (n. 13-19).

Word, and the Word was with God, and the Word was God; all things were made by Him, and without Him was not any thing made that was made. In Him was life, and the life was the light of men. He was in the world and the world was made by Him. And the Word was made flesh and dwelt among us, and we beheld His glory" (i. 1, 3, 4, 10, 14). It is evident that the Lord is here meant by the Word, for it is said that the Word was made flesh; but what is particularly meant by the Word has not yet been made known and shall therefore be explained. The Word, in this passage, means Divine Truth, which is in and from the Lord. For this reason He is also here called light, which is the Divine Truth, as has been shown in the former part of this chapter. How all things were made and created by the Divine Truth shall now be

explained.

Divine Truth is all-powerful in heaven and apart from it there is no power at all. All the angels are called powers by virtue of Divine Truth and actually are powers in so far as they are recipients or receptacles of it. By it they prevail over the hells and over all who oppose them. A thousand enemies there cannot sustain one ray of the light of heaven, for it is Divine Truth. Since, therefore, the angels are angels by virtue of their reception of Divine Truth, it follows that

heaven is heaven for the same reason, for heaven consists of

angels.

That such immense power is inherent in Divine Truth cannot be realised by those who think of truth merely as thought or speech in which there is no inherent power except so far as it commands obedience in others. Divine Truth there is inherent power, and such power, that by it heaven and the world were created with all things therein. This fact may be illustrated by two comparisons,by the power of truth and good in man, and by the power

of light and heat from the sun in the world.

(1) By the power of truth and good in man. Everything which man does, he does from his understanding and will; he acts from his will by means of good and from his understanding by means of truth; for everything in the will has reference to good and everything in the understanding has reference to truth. By these, therefore, the whole body is put in action and thousands of things therein hasten with one accord to obey their will and pleasure. Hence it is evident that the whole body is formed for subservience to good and truth, and consequently that it is formed from

good and truth.

(2) By the power of heat and light from the sun in the world. All things which grow in the world, as trees, grain, flowers, grasses, fruits and seeds exist from no other source than the heat and light of the sun. From this it is manifest what power of production there is in that heat and light. What then must be the power of Divine light, which is Divine Truth, and of Divine heat, which is Divine Good! Since heaven exists from these the world also so exists, for the existence of the world depends upon heaven, as has been shown above. From these considerations it may be seen how it is to be understood, that all things were made by the Word and that without it was not anything made that was made, and also that the world was made by it, namely, that they are the work of Divine Truth from the Lord. For this reason in the book of Genesis light is first spoken of, and then the things that are from the light (Gen. i. 3, 4). It is also for this reason that all things in the universe, both in heaven and in the world, have reference to good and truth and to their union; otherwise they would have no real existence.

139.1 It is to be observed that the Divine Good and Divine Truth which exist in the heavens from the Lord as the Sun, are not in the Lord but proceed from the Lord. In the Lord there is only Divine Love, which is the Very Essence from which the Divine Good and Divine Truth in the heavens exist. (To proceed from the Lord means to be derived from His Essence.) This also may be illustrated by comparison with the sun of the world; for the heat and light which are in the world are not in the sun, but proceed from the sun. In the sun there is nothing but fire, from which heat and light exist and proceed.

140. Since the Lord as the Sun is Divine Love, and Divine Love is Divine Good itself, therefore the Divine which proceeds from Him and is His Divine Sphere in heaven, is called, for the sake of distinction, Divine Truth, although it is really Divine Good united with Divine Truth. This Divine Truth is what is called the Holy Spirit proceed-

ing from Him.

# THE FOUR QUARTERS IN HEAVEN

141. There are four quarters in heaven, as in the world, the east, the south, the west and the north. They are determined in both worlds by the sun, in heaven by the Sun of heaven which is the Lord, and in the world by the sun of the world: still there are great differences between them. The first difference is that in the world the south is that quarter where the sun is at its greatest altitude above the earth; the north, where it is at the opposite point beneath the earth; the east, where it rises at the equinoxes; and the west, where it then sets. Thus in the world it is the south which determines all the other quarters. But in heaven that quarter is called the east where the Lord appears as the Sun; opposite is the west; on the right hand is the south, and on the left is the north, and this is the case in whatever direction the angels may turn their face and body. Thus in heaven it is the east which determines all the other quarters. That quarter where the Lord appears as the Sun is called the east or orient because all life has its origin from Him as the Sun; and also because in proportion as heat and light, or love and intelligence, are received from Him by the

<sup>1 § 138</sup> is omitted in the original.

angels, the Lord is said to arise upon them. Hence also it is that the Lord in the Word is called the East.

142. Another difference is that the angels have the east always in front, the west behind, the south on their right hand and the north on the left. But since this is not easily understood in the world, because man can turn his face to any quarter, it shall be explained. The whole of heaven turns itself towards the Lord as to its common centre, and therefore all the angels turn themselves towards Him. On earth too, as is well known, all things have a tendency towards a common centre; but the direction in heaven differs from that in the world; for in heaven the tendency is forwards and upwards to the common centre, but in the world it is downwards. This tendency in the world is called the centripetal force and also gravitation. The minds of the angels are actually directed forwards, and since their minds are revealed in their faces therefore the face determines the

quarters.

143. That the angels have the east before them whithersoever they turn the face and body, will be still less easily understood in the world, because man has the different quarters before him according to the direction in which he turns. This therefore must also be explained. Angels turn and bend their faces and bodies in every direction like men, and yet have the east always before their eyes, because changes of aspect with angels are unlike those with men and are from a different origin. They, indeed, appear similar, but yet they are not. The ruling love is the origin, and on this depends all direction both with angels and spirits; for as has just been said, their minds are actually turned towards their common centre, thus in heaven towards the Lord as the Sun. On this account love is continually before their minds, and since the face exists from the mind, being its external form, therefore the love which rules in the mind is continually before the face. Hence the Lord as the Sun is continually before the face in heaven, because it is from Him that the angels have their love; and since the Lord Himself is present in His own love with the angels, therefore it is the Lord who causes them to look to Him whithersoever they turn. These things cannot now be further elucidated, but in the following chapters, especially in those on Representations and Appearances and on Time and Space in heaven, they will

be presented more clearly to the understanding.

Much experience has taught me that the angels have the Lord constantly before their faces; indeed I have myself seen it; for whenever I have been in company with angels I was sensible of the Lord's presence before my face; I did not see Him but the bright light revealed His proximity. The angels also have frequently testified that it is so. Since the Lord is constantly before the faces of the angels, therefore it is said of those in the world who believe in God and love Him, that they have God before their faces and their eyes, and that they look to Him and see Him. This mode of speaking is derived from the spiritual world; for many things in human language are derived from the spiritual world, although man does not know that fact.

of heaven. Many in heaven may be in one place, turning the face and body, some one way and some another, and yet they all see the Lord before them; and every one has the south on his right hand, the north on his left, and the west behind. It is another of the wonders of heaven, that although the aspect of the angels is always towards the east, they have an aspect also towards the other three quarters; but their aspect towards these is due to their mental vision, which is that of thought. It is also another wonder of heaven that it is not lawful for any one there to stand behind another and to look at the back of his head; for then the influx of good and truth from the Lord would

be disturbed.

145. The angels see the Lord in one way, and the Lord sees the angels in another way. Angels see the Lord through the eyes, but the Lord looks at the angels in the forehead, because the forehead corresponds to love; and the Lord by love flows into their wills and causes Himself to be seen through the understanding to which the eyes correspond.

146. The quarters in the heavens which constitute the Lord's celestial kingdom differ from those which constitute His spiritual kingdom; for the Lord is seen as the Sun by the angels in His celestial kingdom, but as the moon by the angels in His spiritual kingdom, and the east is where the Lord is seen. The distance between the Sun and the

moon in heaven is thirty degrees; consequently there is a similar difference between the quarters. That heaven is distinguished into two kingdoms, called the celestial kingdom and the spiritual kingdom, may be seen in its own chapter (n. 20-28); and that the Lord is seen in the celestial kingdom as the Sun, and in the spiritual kingdom as the moon (n. 118). Nevertheless the quarters in heaven do not on this account become confused, because the spiritual angels cannot ascend to the celestial angels, nor the celestial angels descend to the spiritual, as may be seen above (n. 35).

147. From this is manifest the nature of the Lord's presence in heaven; He is everywhere and with every one in the good and truth which proceed from Him; consequently with the angels He is present in His own, as was said above (n. 12). Their minds have an inner perception of the Lord's presence; their eyes, deriving their sight from the mind, see Him outside themselves; this is owing to the unbroken connexion between sight and perception. This shows what is meant by the Lord being in them and they in the Lord, according to His own words, "Abide in me, and I in you" (John xv. 4). "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him" (John vi. 56). The Lord's flesh signifies Divine Good, and His blood, Divine Truth.

148. In the heavens all have distinct abodes according to the quarters. To the east and west dwell those who live in the good of love, to the east those who have a clear perception of that good, and to the west those who have but an obscure perception of it. To the south and north dwell those who have wisdom thence derived, to the south those who are in the clear light of wisdom, and to the north those who are in the obscure light of wisdom. the same order dwell both the angels of the Lord's spiritual kingdom and those of His celestial kingdom, yet with a difference according to the good of love and the light of truth derived therefrom. Love in the celestial kingdom is love to the Lord, and the light of truth therefrom is wisdom; but love in the spiritual kingdom is love to the neighbour, which is called charity, and the light of truth therefrom is intelligence, which is also called faith (n. 23). They differ, also, as to the quarters; for the quarters in the two kingdoms are distant thirty degrees from each other, as was

said just above (n. 146).

149. In similar order, in relation to one another, dwell the angels in each society of heaven; to the east are those who are in a greater degree of love and charity, to the west are those who are in a less degree; to the south those who are in a greater light of wisdom and intelligence, and to the north those who are in less. This arrangement prevails, because each society represents heaven, and also is heaven on a smaller scale (n. 51-58). order prevails in their assemblies. They are brought into this order as a consequence of the form of heaven, by virtue of which every one knows his own place. The Lord also provides that in every society there may be some of every kind, to the intent that every part of heaven may be similar in form to the whole. Nevertheless the arrangement of the whole heaven differs from the arrangement of a society, as a whole differs from its parts; for the societies towards the east excel the societies which are towards the west, and those which are towards the south excel those which are towards the north.

150. This is why the quarters in the heavens signify such qualities as are found in those who dwell there. Thus, the east signifies love and a clear perception of its goodness; the west, an obscure perception of the same; the south, wisdom and intelligence in clear light, and the north, the same in obscure light. And this being the signification of the quarters in heaven, they have a similar signification in the internal or spiritual sense of the Word; for this is in

perfect accord with the things of heaven.

They do not look to the Lord as the Sun or as the Moon, but away from the Lord to that thick darkness which is in the place of the sun of the world and to the darkness which is in the place of the moon of this earth. Those who are called genii look to the former, and those who are called evil spirits look to the latter. That the sun and the moon of this world are not seen in the spiritual world, but in place of the sun thick darkness opposite to the Sun of heaven, and in place of the moon darkness opposite to the moon of heaven, may be seen above (n. 122). The quarters in hell, therefore, are opposite to the quarters in

heaven. In hell the east is where that thick darkness and shade are; the west is where the Sun of heaven is; the south is to the right and the north to the left, and this in whatever direction the body is turned; nor can they turn their faces in any other direction, because the whole bent and consequent determination of their minds tends and strives that way. That the whole tendency and consequent determination of the minds of all in the other life is according to their love, may be seen above (n. 143). The love of those who are in the hells is the love of self and of the world, and those loves are signified by the sun and moon of this world (n. 122). These loves also are the opposites of love to the Lord and love to the neighbour. This is why they turn away from the Lord to this darkness and gloom. The inhabitants of the hells, also, dwell according to their quarters. Those who are in evils from the love of self dwell from east to west; and those who are in the falsities of evil dwell from south to north: but on this subject more will be said shortly, when we come to speak of the hells.

152. When any evil spirit comes among the good, the quarters are so confused that the good scarcely know where their east is. I have sometimes seen this take place, and have also heard of it from spirits who were

lamenting on that account.

153. Evil spirits are sometimes seen turned towards the quarters of heaven, and then they acquire intelligence and the perception of truth, but no affection for good; and therefore, as soon as they turn back to their own quarters, they lose their intelligence and perception of truth and say that the truths which they had before heard and perceived are not truths but falsities: they also wish falsities to be truths. I am informed with regard to this turning, that with the evil the understanding can be so turned, but not the will; and that this is provided by the Lord, to the end that every one may be able to see and acknowledge truths, but that no one receives them unless he leads a good life, because it is good which receives truths and never evil. The case is similar with man, in order that he may be reformed by truths; but still he is not reformed except in so far as he leads a good life. On this account man can in like manner be turned to the Lord, but if he leads an

evil life he soon turns back again and confirms himself in the falsities of his evil which are contrary to the truths which he had understood and seen: and this takes place when he thinks in accordance with his inward convictions.

## CHANGES IN THE STATE OF THE ANGELS IN HEAVEN

154. These changes of state with the angels are variations of their love and faith and consequently of their wisdom and intelligence and of their life. State is predicated of life and of all that belongs to life; and since angelic life is the life of love and of faith and consequently of wisdom and of intelligence, these qualities are said to be in a certain state. Thus we speak of states of love and faith and states of wisdom and intelligence. How these states vary with the angels shall now be described.

155. Angels are not constantly in the same state of love and so they are not in the same state of wisdom, for all their wisdom is derived from and in proportion to their love. Sometimes they are in a state of intense love and

sometimes in a state of love not so intense. The state decreases by degrees from its greatest to its least intensity. When they are in the greatest degree of love, they enjoy the light and warmth of their life or its brightness and delight. But when they are in the least degree, they are in shade and coolness or in obscurity and sadness, from which they return again to the first, and so on. These states succeed one another with endless variety like the variations of light and shade and of heat and cold; or like morning, noon, evening and night, day by day in the world, with ceaseless variety throughout the year. These natural similitudes are also correspondences, for the morning corresponds to their state of love in its brightness; noon to their state of wisdom in its brightness; evening to their state of wisdom in obscurity; and night to the absence of love and wisdom. But it must be clearly understood that there is no correspondence of night with the state of life of the angels. There is a correspondence there with the twilight which precedes the morning; but the correspondence of night is with those who are in hell. From this correspondence, days and years in the Word signify states of life in general; heat and light signify love and wisdom; morning, the first and highest

degree of love; noon, wisdom in its light; evening, wisdom

in its shade; daybreak, the obscurity which precedes the

morning; but night, the absence of love and wisdom.

visdom in the minds of the angels, various things around them are also seen to change; for the objects around them assume an appearance in accordance with their mental experience. But the nature and quality of these will be described in the following chapters, where we treat of

representations and appearances in heaven.

157. Every angel and also every society as a whole, passes through such changes of state, which differ however according to the variety of their love and wisdom; for those who are in the middle are in a more perfect state than those towards the circumference (n. 43 and 128). It would be tedious to specify these differences of state, for every one undergoes changes according to the quality of his love and faith. Consequently, one may be in brightness and experience delight while another is in obscurity and loses his sense of delight, and this at the same time and within the same society. The changes in one society also differ from those in another, and those in the societies of the celestial kingdom from those in the societies of the spiritual kingdom. differences in their changes of state are, in general, like the variations of the day in different climes on earth; it is morning with some when with others it is evening; and some are warm while others are cold.

such changes of state. The angels said that there are many reasons. The first is that the delight of a heavenly life due to the Lord's gifts of love and wisdom, would gradually lose its value if they were always in its full enjoyment; this indeed is actually the case with those who are in the enjoyment of unvarying delights and pleasures. Another reason is, that angels have a selfhood as well as men; this consists in loving themselves, and all who are in heaven are withheld from their selfhood and enjoy love and wisdom so far as they are withheld from it by the Lord. Now in proportion as they are not so withheld they are drawn to the love of self, and since every one loves his selfhood and is attracted by it, therefore they experience these successive alternations of state. A third reason is that in this way they are perfected, for they thus become accustomed to be main-

tained in love to the Lord and to be withheld from the love of self; and their perception and sense of what is good is rendered more exquisite by such alternations of delight and sadness. The angels added that the Lord does not cause their changes of state, because the Lord as the Sun is always pouring forth upon them a stream of heat and light or love and wisdom; but that the cause is in themselves, because they love their selfhood, which continually leads them astray. This they illustrated by a comparison with the sun of the World; for it is not the fixed and constant sun, but the moving earth, which causes the daily variations of light and shade and the yearly variations of heat and cold.

159. It has been shown me how the Lord as the Sun appears to the angels in the celestial kingdom in their first state, how in the second and how in the third. The Lord as the Sun was at first seen glowing and beaming with indescribable splendour. I was told that He appears thus to the angels in their first state. Afterwards there was seen a great cloudy envelope round the Sun, owing to which the splendour of the first glowing and beaming light began to grow dim; and I was told that the Sun appears to them in this manner in their second state. The envelope next seemed to grow gradually more dense, and the Sun less glowing, until at length it became quite white; and I was told that the Sun appears so to the angels in their third state. That white orb was then seen to move to the left, towards the moon of heaven and to add itself to her light, in consequence of which the moon shone with unusual brightness; and it was told me that this was the fourth state of those who are in the celestial kingdom and the first of those of the spiritual kingdom; and that such changes of state take place in each kingdom, yet not in the whole kingdom at once, but in one society after another; and also, that these alternations do not occur at stated periods, but occur to them sooner or later, without their foreseeing them. They said also that the Sun is not really changed in this way, nor does it change its place; but that it is seen by them according to their own mental changes, because the Lord appears to every one according to the condition of his mind: glowing, therefore, when their love is intense; less glowing and at length white when their love subsides; and that their mental condition. condition was represented by the cloudy envelope, which

occasions in the Sun those apparent variations of its flame and light.

- 160. When the angels are in the last of these states, that is, when the influence of their selfhood is felt, they begin to grow sad. I have conversed with them when they were in this state and have noticed their sadness; but they said that they hoped soon to return to their former state, and thus, as it were, again to heaven; for it is heaven to them to be withheld from their selfhood.
- 161. There are also changes of state in the hells; but these will be described when we come to treat of hell.

#### TIME IN HEAVEN

162. Although all things in heaven have their successions and progressions as in the world, still the angels have no notion or idea of time and space; so much so, that they do not even know what time and space are. We shall therefore now speak of time in heaven; and in another chapter of space.

163. Although all things take place in regular order in heaven just as in the world, the angels do not know what time is, because in heaven there are not years and days, but changes of state: there are years and days where time

exists, but changes where there are states.

to change its position from one degree to another, thus causing the periods of time which are called the seasons of the year; besides this, it apparently revolves round the earth, and thus causes the periods into which the day is divided, all these changes occurring at regular intervals. Not so with the Sun of heaven. That Sun does not cause years and days, by successive progressions and revolutions, but changes of state, and these only in appearance and not at regular intervals, as was shown in the last chapter. Hence the angels cannot have any idea of time, but they have in its place an idea of state. The meaning of "state" has been explained above (n. 154).

as men have in the world, therefore also they have no idea of time itself or of anything which relates to time. They do not even know what is meant by such terms as a year, a month, a week, a day, an hour, to-day, to-morrow, yesterday.

When the angels hear them named by man (for angels are always associated with man by the Lord), in place of them they perceive only states and what relates thereto; thus the natural ideas of man are turned into spiritual ideas with the angels. This is why times, in the Word, signify states, and why divisions of time, such as those above mentioned signify spiritual things which correspond to them.

166. It is the same with all things which exist from time, as the four seasons of the year, which are called spring, summer, autumn and winter; the four times of the day, which are called morning, noon, evening and night; the four ages of man, which are called infancy, youth, manhood and old age; and all other things which exist from time, or follow one another in time. In thinking of them, man bases his ideas upon time, but an angel bases his ideas upon state, so that what is bound up with the idea of time in the thought of man is converted into an idea of state with an angel. Spring and morning are converted into the idea of a state of love and wisdom such as angels enjoy in their first state; summer and noon into an idea of love and wisdom, such as they enjoy in their second state; autumn and evening, such love and wisdom as they enjoy in their third state; and night and winter into an idea of such a state as exists in hell. This is why similar things are signified in the Word by those times (n. 155). It is thus evident that natural ideas in the thought of man become spiritual with the angels who are present with him.

167. Since angels have no idea of time, they have a different idea of eternity from that which men on earth have. By eternity angels perceive infinite state not infinite time. I was once thinking about eternity in connexion with the idea of time and I could understand that existence to eternity was existence without end; but I could not understand the meaning of existence from eternity, nor what God had done from eternity before the creation. My mind being perplexed on this account, I was raised into the sphere of heaven and so attained to that idea of eternity which the angels have; and then it was made clear to me that we must not base our idea of eternity upon time, but upon state; and that we may then understand what is meant by existence from eternity, as I was able to do.

168. Angels who speak with men, never give utterance

to the natural ideas which are proper to man, all of which are based upon time, space, matter and such things; but they communicate spiritual ideas, all of which are based upon states and their various changes within and around the angels. And yet when angelic ideas, which are spiritual, flow into man's mind, they are turned in an instant and of themselves into natural ideas proper to man and corresponding perfectly to the spiritual ideas. Neither angels nor men know that this is so, but such is the nature of all influence exerted by heaven upon men. Certain angels were admitted more intimately than is usual into my thoughts, even into my natural thoughts, which contained many ideas based upon time and space; but as they understood nothing, they suddenly retired; and when they had withdrawn, I heard them conversing and saying that they had been in darkness.

It has been granted me to know by experience, how entirely ignorant the angels are of time. There was a certain one from heaven who was capable of entering into natural ideas, such as man has; I therefore spoke with him as one man with another. At first he did not know what it was that I called time, so that I was obliged to tell him all about it; how the sun appears to revolve round our earth and to make years and days; and in this way years are divided into four seasons, and also into months and weeks, and days are divided into twenty-four hours, and that these periods recur at regular intervals; and that this is the origin of time. On hearing this he was much surprised and said that he knew nothing of such things, but that he knew what states were. In the course of our conversation I also said that it is known in the world that there is no time in heaven, or at least, that men speak as if they knew it; for they say of those who die that they leave the things of time, and that they pass out of time, by which they mean out of the world. I said also, that it is known by some that time originates from state; for they know that time passes according to the states of their feelings. It passes quickly with those who are in an agreeable and joyous state of mind; slowly with those who are in a disagreeable and sorrowful state of mind; and in various ways with those who are in states of hope and expectation. This leads some of the learned who investigate the nature of time and space to the conclusion that time and space are peculiar to the natural man.

169. The natural man may suppose that he would be deprived of all thought, if the ideas of time, space and material things were taken away, for these ideas are the foundation of all man's thought. But let him know, that thought is limited and confined so far as it partakes of time, space and matter; and that it is unlimited and extended so far as it does not partake of them, because the mind is, to that extent, raised above corporeal and worldly things. This is the source of the angels' wisdom, and their wisdom is called incomprehensible because it does not agree with such ideas as are concerned merely with worldly and corporeal things.

#### REPRESENTATIONS AND APPEARANCES IN HEAVEN

is unable to realise that any thing in heaven can resemble what exists in the world; for he has formed the habit of thinking from that light and has confirmed in himself the idea, that angels are merely minds or, as it were, ethereal breaths of air, which, therefore, have no senses and no eyes like those of men and can therefore see no objects around them. Yet angels have all the senses that man has, and indeed they are more exquisite than his; and the light by which they see is much brighter than the light by which man sees. That angels are men in the most perfect form and that they enjoy every sense may be seen above (n. 73-77); and that the light in heaven is much brighter than the

light in the world (n. 126-132).

171. The nature of the things seen by the angels in the heavens cannot be described in a few words; for the most part they are like things on the earth, but more perfect in form and more numerous. That there are such things in the heavens is evident from those which were seen by the prophets: by Ezekiel, for instance, who speaks of the new temple and the new earth (xl.-xlviii.); by Daniel (vii.-xii.); by John (from the first chapter of the Apocalypse to the last); and by others who saw many things of which we read both in the historical and prophetic books of the Word. They saw these things when heaven was opened to them; and heaven is said to be opened when the interior sight which is the sight of man's spirit is opened. For what is in the heavens cannot be seen by the

eyes of man's body, but by the eyes of his spirit. When it seems good to the Lord these are opened; and then man is withdrawn from the natural light which is proper to the senses of his body, and raised into spiritual light which is proper to his spirit. In that light I have seen the things which exist in heaven.

- 172. Although the objects which appear in the heavens are, for the most part, like those which exist on earth, still they are not like them in essence; for the things which are in the heavens exist from the Sun of heaven, while those on earth exist from the sun of the world. The things which exist from the Sun of heaven are called spiritual, but those which exist from the sun of the world are called natural.
- 173. The things which exist in heaven do not exist in the same manner as those on earth. All things in the heavens exist from the Lord, according to their correspondence with the minds of the angels. The angels have minds and bodies; all things in their minds have relation to love and faith and thus to the will and understanding; for the will and understanding are their receptacles, and their bodies correspond to their minds. That outward things correspond to inward things may be seen above (n. 87-115). This may be illustrated by what was said above of the heat and light of heaven, namely, that the angels have heat according to the quality of their love, and light according to the quality of their wisdom (n. 128-134); and the case is similar with all other things which appear to the senses of the angels.

with angels, I have seen what was around them just as I have seen things in the world; and so plainly that I might have thought that I was in the world, and in a king's palace. I also spoke with them as one man speaks with another.

175. Since whatever corresponds to their minds also represents them, such things are called representations; and because these are varied according to the changes of state which the angels experience, they are called appearances. Nevertheless the things which appear before the eyes of the angels in heaven and which are perceived by their senses are seen and perceived in as life-like a manner as things on the earth are by man and even much more clearly, dis-

tinctly and perceptibly. The appearances of this kind in heaven are called real appearances, because they really exist. There are also unreal appearances which, although presented to view, do not correspond to the interior states of their

minds. Of these we shall speak later.

176. I will mention a single instance as an illustration of those things which are seen by the angels according to correspondence. By those who are gifted with intelligence there are seen gardens and paradises full of trees and flowers of every kind. The trees are planted in most beautiful order and so interwoven as to form arbours with arched entrances and encircling walks of indescribable beauty. The enlightened walk in these paradises and gather flowers and weave garlands, with which they adorn little children. There are also species of trees and flowers there such as have never been seen and could not exist in this world. The trees bear fruit, according to the goodness which flows from the love of these angels. They see such things because gardens and paradises and fruit-trees and flowers correspond to intelligence and wisdom. That there are such things in heaven is known on earth, but only to those who lead a good life and who have not extinguished in themselves the light of heaven by natural light and its fallacies; for they think and say, when speaking of heaven, that there are such things there as eye hath not seen nor ear heard.

# THE GARMENTS WITH WHICH THE ANGELS ARE CLOTHED

177. Since angels are men and live together in society like men on earth, they have garments, houses and other such things, differing only from earthly things in that, being in a more perfect state, they exist in greater perfection. For as angelic wisdom is ineffably superior to human wisdom, this is also the case with all things that are perceived and seen by them; for all these things correspond to their wisdom (n. 173).

178. The garments with which angels are clothed, like all other things about them, correspond to what is in their minds; and therefore they really exist (n. 175). Their garments correspond to their intelligence, and so all in the heavens are seen clothed according to their intelligence; and because some excel others in intelligence (n. 43, 128),

therefore they are more beautifully clad. The garments of the most intelligent glow like a flame or glisten like the light; those of the less intelligent are a brilliant white or white without brilliance, and the still less intelligent have garments of various colours; but the angels of the inmost heaven are naked.

179. Since the garments of the angels correspond to their intelligence they correspond also to truth, because all intelligence is derived from Divine Truth; so that it comes to the same thing whether you say that angels are clothed according to intelligence or according to Divine Truth. The garments of some glow as with flame or shine as with light, because flame corresponds to good and light to truth derived from good. The garments of some are a brilliant white or white without brilliance and others of various colours, because with the less intelligent the Divine Good and Truth are less refulgent and are also variously received by them. Brightness and whiteness correspond to truth and colours to its varieties. The angels of the inmost heaven are naked because they live in innocence and innocence

corresponds to nakedness.

180. Since angels in heaven are clothed with garments, they have also appeared clothed with garments when seen in the world; as those seen by the prophets and at the Lord's sepulchre, whose "countenance was like lightning," and "their raiment glittering and white" (Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12): and those who were seen in heaven by John had "garments of fine linen and white" (Apoc. iv. 4; xix. 14). Since intelligence is from Divine Truth the garments of the Lord at His transfiguration were "glittering and white as light" (Matt. xvii. 2; Mark ix. 3; Luke ix. 29). That light is Divine Truth proceeding from the Lord may be seen above (n. 129). This is why garments in the Word signify truths and intelligence derived from them; as in John: "Those who have not defiled their garments shall walk with me in white for they are worthy: he that overcometh, the same shall be clothed in white raiment" (Apoc. iii. 4, 5). "Blessed is he that watcheth and keepeth his garments" (xvi. 15). And of Jerusalem, by which is meant the Church imbued with the truth, it is thus written in Isaiah: "Awake, put on strength, O Zion; put on thy beautiful garments, O Jerusalem"

(lii. 1); and in Ezekiel, "I girded thee about with fine linen and covered thee with silk. Thy raiment was of fine linen and silk" (xvi. 10, 13); not to mention many other passages. He who is not imbued with truths is said not to be clothed with a wedding garment; as in Matthew, "When the king came in, he saw there a man who had not on a wedding garment; and he said to him, Friend, how camest thou in hither not having a wedding garment? Wherefore he was cast out into outer darkness" (xxii. 12, 13). The house where the marriage was celebrated signifies heaven and the Church, because of the Lord's conjunction with them by His Divine Truth; and therefore the Lord in the Word is called the Bridegroom and Husband; and heaven united with the Church is called the bride and wife.

181. The garments of the angels are such not merely in appearance but in reality, for they not only see them but also feel them and they have a variety of garments; they take them off and put them on, they lay them carefully aside when they are not in use and put them on again when they have need of them. That they are clothed with a variety of garments I have seen a thousand times. When I enquired whence they obtained their garments they said that they receive them as gifts from the Lord and that they are sometimes clothed with them without knowing how. said that their garments are changed in accordance with their changes of state; that in their first and second states they are shining and glistening white; and in the third and fourth states they are somewhat dim; and that this also is due to their correspondence because their state as to intelligence and wisdom undergoes a change (n. 154-161).

182. Since every one in the spiritual world has garments according to his intelligence, that is, according to the truths from which intelligence is derived, it follows that those who are in the hells, being destitute of truths, appear indeed clothed, but in ragged, squalid and filthy garments, each according to his insanity; nor can they wear any others. The Lord permits them to be clothed lest they should be seen

naked.

THE DWELLINGS AND HOMES OF THE ANGELS

183. Since there are societies in heaven and angels live as men, they have also places of abode and these also differ

according to each one's state of life. They are magnificent for those who occupy a position of dignity and less mag-nificent for those in a lower position. I have sometimes spoken with angels about the abodes of heaven, saying that scarcely any one at this day will believe that they have dwellings and homes; some because they do not see them, some because they do not know that angels are men, and others because they believe that the angelic heaven is the heaven above them which they see with their eyes; and as this appears empty and they suppose angels to be ethereal forms, they conclude that they live in the ether. Besides, they do not understand that there are such things in the spiritual world as there are in the natural world, because they know nothing of what is spiritual. The angels replied, that they knew such ignorance prevails in the world at this day and are surprised that it exists chiefly within the Church and more amongst the intellectual there than amongst those who are called the simple. They said further, that it might be known from the Word that angels are men, because those who have been seen were seen as men; so also was the Lord [after His ascension], who took with Him the whole of His Humanity. It might be known also, they said, that as angels are men they have dwellings and places of abode and do not flit about in the air as some think in their ignorance, which the angels call insanity; and that, although they are called spirits, they are not mere breaths of air. They also said that men might understand this if they would only think of angels and spirits apart from their preconceived opinions, as is done when the question, whether it is so, is not made the primary subject of enquiry; for every one has a general idea that the angels are in the human form, that they have dwellings, which they call the habitations of heaven, and that these are more magnificent than dwellings on earth; but this general idea, which flows from heaven, is instantly annihilated when the question whether it is so, is made the central object of thought. This occurs chiefly with the learned who relying on their own intelligence have shut themselves off from heaven and closed up the avenues by which its light might The same is true of a belief in the life have reached them. of man after death. He who speaks about it without any learned cogitations respecting the soul or the doctrine of its reunion with the body, believes that after death he is to live

as a man and among angels if he has lived well; and that then he will see magnificent things and experience great joy; but as soon as he reverts to the doctrine of re-union with the body, or to the common hypothesis about the soul, and doubt arises whether the soul is of such a nature, and thus the question is raised, whether it is so, his former idea is dissipated.

184. But it is better to bring forward the evidence of experience. Whenever I have spoken with the angels face to face, I have been present with them in their dwellings. Their dwellings are just like the dwellings on earth called houses, but more beautiful. They contain chambers, inner rooms and bedrooms in great numbers; also courts with gardens, flower-beds and fields around them. Where they live in societies their houses adjoin one another and are arranged in the form of a city, with streets, roads and squares exactly like the cities on our earth. I have been allowed to walk through them and to look about on every side and occasionally to enter the houses. This occurred when I was fully awake and my internal sight was opened.

185. I have seen palaces in heaven whose magnificence was beyond description. Above they glittered as if made of pure gold and below as if made of precious stones. Some were more splendid than others; inside they were adorned in the same manner, the inner chambers being ornamented in a way which I lack both knowledge and words to describe. On the south side were paradises in which all objects were similarly resplendent. In some places the leaves of the trees were like silver and the fruits like gold, while the colours of the flowers in their beds formed, as it were, rainbows. Beyond the borders were seen other palaces which terminated the The architecture of heaven is such that one might say it is the very art itself; nor is this to be wondered at, for we derive that art from heaven. The angels said that such things and innumerable others still more perfect are presented before their eyes by the Lord; and yet these things are more pleasing to their minds than to their eyes, because in every one of them they see a correspondence and hence discern what is Divine.

186. Concerning correspondences I have also been informed that not only the palaces and houses but the

minutest particulars within and without correspond to interior qualities which the angels possess from the Lord; that the house itself in general corresponds to their good, and the various things within it to the various particulars of which their good consists; and those without the house correspond to the truths which are derived from good and also to their perceptions and knowledge; that since they correspond to the good and truth which they have from the Lord, they correspond to their love and hence to their wisdom and intelligence because love is derived from good, wisdom is derived from good and at the same time from truth, and intelligence from truth derived from good. Such are the things perceived by angels when they look at those objects and on this account they affect and delight their minds more than their eyes.

187. This explains why the Lord called Himself the temple which is in Jerusalem (John ii. 19, 21); and why the New Jerusalem was seen to be of pure gold, its gates of pearls and its foundations of precious stones (Apoc. xxi.): for the temple represented the Divine Humanity of the Lord; and the New Jerusalem signifies the Church which was afterwards to be established. Its twelve gates denote the truths which lead to good; and its foundations the

truths on which it is founded.

188. The angels of the Lord's celestial kingdom dwell for the most part in lofty places which appear like mountains rising up from the ground. The angels of the Lord's spiritual kingdom dwell in less lofty places which appear like hills; but the angels who occupy the lowest parts of heaven dwell in places which appear like masses of rock. These things also exist from correspondence, for inner things correspond to higher and outer things to lower. This is why mountains in the Word signify celestial love; hills, spiritual love; and rocks, faith.

189. There are also angels who do not live in any society but in isolated abodes. These dwell in the midst of heaven,

for they are the best of the angels.

as houses in the world are, but are given them freely by the Lord according to their reception of good and truth. They also vary a little according to the changes of the state of their minds spoken of above (n. 154-160). Whatsoever

things the angels possess they have as gifts from the Lord and whatever they have need of is given to them.

#### SPACE IN HEAVEN

191. All things in heaven appear to occupy a place in space exactly as they do in the world and yet angels have no notion or idea of place and space. This must of necessity appear paradoxical; and as the subject is of great importance I desire to present the matter in clear light.

change of state, for all changes of place there are effected by changes in the state of the mind. In this way, under the Lord's guidance, I have entered the heavens and visited different earths of this universe. My spirit underwent a change while my body remained in the same place. All the angels move about in this manner and hence there are no fixed distances; and since there are no fixed distances there are no spaces, but instead of them states and their changes.

193. As changes of place are effected in this way it is evident that nearness is nothing but similarity, and remoteness nothing but dissimilarity of states of mind. Hence it is that those who are in similar states of mind are near to one another and those who are in dissimilar states of mind are remote from one another; for spaces in heaven are merely external states corresponding to internal. This is the sole reason why the heavens and their societies and the individuals composing them are distinct from one another. This also is the reason why the hells are entirely separated from the heavens, for they are in an opposite state.

194. For the same reason also, in the spiritual world one person becomes present to another provided only he intensely desires his presence, for thus he concentrates his thought upon him and puts himself in his state of mind; and conversely, one person is removed from another in proportion as he holds him in aversion. And as all aversion comes from contrariety of affection and disagreement of thought, it comes to pass in that world that whenever several are together in one place they see one another so long as they agree, but lose sight of one another as soon as they disagree.

195. Again, when any one goes from one place to another

whether in his own city or in the courts or gardens, or to others out of his own society, he arrives sooner when he eagerly desires it and later when he does not; though the way is the same, it is lengthened or shortened according to the intensity of his desire. I have often seen this and wondered at it. Hence again it is evident that distances, and consequently spaces, exist with the angels entirely according to the state of their minds; and that on this account the notion and idea of space cannot enter their thought, though there is space with them just as in this world.

196. This may be illustrated by man's thought, which has nothing in common with space; for what a man concentrates his thought upon, becomes, as it were, present to him. Again, he who reflects knows that his sight can only estimate distance by the intermediate objects on the earth seen at the same time, or by his previous knowledge of their distance. This happens because there is continuity; and in what is continuous there is no appearance of distance until the continuity is broken. This is more especially the case with the angels, because their sight acts in unison with their thought; and their thought acts in unison with their affection; and because things vary and appear near or remote according to the states of their minds, as was said above.

197. This is why in the Word places and spaces and everything connected with space signify such things as relate to state; for example distances, nearness, remoteness, ways, journeyings, sojournings, miles, furlongs, plains, fields, gardens, cities and streets, motions, measures of various kinds, length, breadth, height and depth and innumerable other things; for man's thought is mostly occupied with the things of this world which borrow something from time and space. I will mention here only what is signified in the Word by length, breadth and height. In the world, that is called long and broad which is long and broad as to space; and the same is the case with height: but in heaven, where they have no thought of space, length means a state of good, breadth a state of truth, and height their distinction according to degrees (n. 38). Such is the meaning of those three dimensions, because length in heaven is from east to west, and those are there who live in the good of love; and

breadth in heaven is from south to north, and those are there who live in truth derived from good (n. 148); and height in heaven denotes both good and truth according to degrees. This is why such things are signified in the Word by length, breadth and height; in Ezekiel for example (xl.-xlviii.), where the new temple and new earth, with the courts, chambers, doors, gates, windows and surroundings are described by measures of length, breadth and height. All these things signify a New Church and the various forms of good and truth therein; for otherwise to what purpose would be all those measures?

The New Jerusalem is described in the Apocalypse in a similar manner in these words: "The city lieth four square and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs; and the length, the breadth and the height of it are equal" (xxi. 16). By the New Jerusalem is here signified a New Church; therefore by these measures are signified the things of the Church. By length is signified the good of its love; by breadth, truth derived from that good; by height, the degrees of good and truth; by twelve thousand furlongs, all good and truth in their entirety. What else could be meant by the height of the city being twelve thousand furlongs, and the length and the breadth being the same as the height? Breadth in the Word evidently signifies truth, for David says: "Jehovah, thou hast not shut me up into the hand of the enemy, thou hast made my feet to stand in the breadth" (Ps. xxxi. 8). Again, called upon Jah out of a narrow place, he answered me in the breadth" (Ps. cxviii. 5): besides other passages, as in Isaiah (viii. 8); Habakkuk (i. 6); and elsewhere.

198. Hence it may be seen that, although there is space in heaven as well as in the world, still nothing there is estimated by space but by state; and consequently that space cannot be measured there as in the world, but its appearance is derived from and is in accordance with the state of the angels' minds.

199. The first and most essential cause of this is that the Lord is present with every one according to his love and faith and all things appear either near or remote according to His presence. His presence determines all things in the heavens; it bestows wisdom upon the angels and gives

scope to their thoughts and enables them to communicate with every part of heaven; in one word, the Lord's presence gives them the faculty of thinking spiritually as angels, instead of naturally as men.

THE FORM OF HEAVEN FROM WHICH COMES ALL ASSOCIATION AND COMMUNITY OF LIFE THERE

200. What the form of heaven is, may in some measure appear from what has been shown in the preceding chapters; for instance, all parts of heaven resemble in form the whole (n. 72); every society therefore is a heaven on a smaller scale and every angel is a heaven in miniature (n. 51-58); the whole of heaven is in the human form; all the societies of heaven are in that form in a descending scale terminating in the individual angels who again are in the human form (n. 51-58); the wisest are in the centre and, around them, even to the borders, are the less wise; and this is the case in every society (n. 43); those who live in the good of love dwell from the east to the west in heaven; and those who live in truths derived from good, from the south to the north; and the same arrangement exists in every society (n. 148, 149). All these things are according to the form of heaven; hence the general nature of that form may be inferred.

201. It is important to know what the form of heaven is, because, not only does it cause all union, but also all participation and therefore all diffusion of thought and affection; and consequently all the intelligence and wisdom which the angels possess. Hence it is that every one in heaven is wise in so far as he is in the form of heaven, and is thus a form of heaven. Whether you speak of being in the form of heaven or in the order of heaven, it amounts to the same; because the form of every thing is derived from and in harmony with its order.

by being in the form of heaven. Man was created in the likeness of heaven and in that of the world; his inner mind in the likeness of heaven and his outer mind in that of the world (n. 57). But man by the evils of his will and the consequent falsities of his thought has destroyed in himself the likeness and form of heaven and has substituted in its place the likeness and form of hell; and therefore his inner

mind is closed from his birth; and this is the reason why man is born in absolute ignorance, which is not the case with the animals. In order, therefore, that the likeness or form of heaven may be restored in man, he must be instructed in such things as relate to order; for, as was said above, form is according to order. The Word contains all the laws of Divine order, for the laws of Divine order are its precepts. In proportion, therefore, as man knows them and lives according to them, his inner mind is opened and the order or likeness of heaven is formed there anew. Hence it is evident that being in the form of heaven, means living according to the precepts of the Word.

203. When any one is in the form of heaven he is in heaven; and indeed he is a heaven in miniature (n. 57) and is gifted with intelligence and wisdom; for, as was said above, all the thoughts of his understanding and all the affections of his will, diffuse themselves far and wide through the heavens, according to its form; and he participates in a wonderful manner with its different societies and they

with him.

There are some who believe that thoughts and affections do not actually diffuse themselves around, but are confined within them, because every thing about which they think appears to be within themselves and not at a distance. But this is a great mistake; for just as the sight of the eye extends to remote objects and is affected according to the order of those things which come within the range of its vision, so the interior sight which is that of the understanding extends itself in the spiritual world, although man is not aware of it, for the reason spoken of above (n. 196). The difference is merely that the sight of the eye is affected naturally by the things of the natural world, while the sight of the understanding is affected spiritually by those of the spiritual world, all of which have relation to good and truth. Man does not know that this is the case, because he does not know that there is any light which enlightens the understanding; yet without that light which enlightens the understanding he would be unable to think at all. (n. 126-132).

There was a certain spirit who believed that his thought was independent of all else, neither diffusing itself beyond himself nor communicating with other societies. To

convince him of his error, all communication with the societies nearest to him was cut off, whereupon he was not only deprived of thought but fell down as if lifeless, except that he threw his arms about like a new-born infant. After some time communication was gradually restored to him, and, as it was restored, he regained his power of thinking. Other spirits who saw this, then confessed that all thought and affection and consequently all life are communicated to us; for man's whole life consists in his ability to think and feel or, what is the same thing, to understand and to will.

204. It must however be understood that intelligence and wisdom vary with every one according to the nature of this communication. Those whose intelligence and wisdom are formed from genuine truth and good, have a communication with societies in harmony with the form of heaven; while with those whose intelligence and wisdom are not formed from genuine truth and good but still from things agreeable thereto, the communication is broken and irregular, because it does not take place with societies in harmony with the form of heaven. But those who are neither intelligent nor wise, being in falsities arising from evil, have communication with societies in hell. The extent of this communication depends on how far good or evil principles are confirmed in the mind. It is further to be known that, when there is this communication with any society, its members are not aware of it, for the communication is with the special quality of their life which diffuses itself around them.

205. All in heaven are associated with one another according to spiritual affinities, which are those of good and truth in their order. It is so in the universal heaven, in each society and in each house. This is why angels who live in similar good and truth recognise one another as do relatives and kinsfolk on earth, just as if they had been acquainted from infancy. In every angel the various forms of good and truth which constitute his intelligence and wisdom are allied in the same manner; they have similar affinities with one another and therefore unite in similar harmony. Hence those, whose minds are thus organised in the form of heaven, take a comprehensive view of the arrangement and grouping of the things around

them; but it is different with those in whose minds there is

no such union of good and truth.

which the angels communicate and diffuse their thoughts and affections and receive intelligence and wisdom; but the communication of one heaven with another, that is of the third or inmost with the second or middle, and of both of these with the first or lowest, is different. The communication between the heavens should be called influx rather than communication, and about this something shall now be said. That there are three heavens, and that they are distinct from one another, may be seen above in its own

chapter (n. 29-40).

207. The relative positions of the heavens will show why there is influx, but not communication. The third or inmost heaven is above, the second or middle heaven is below and the first or lowest heaven is still lower. All the societies of every heaven are arranged in a similar way. Let us take, for example, those who dwell in lofty places, which appear as mountains (n. 188). On the summits of these dwell those who are of the inmost heaven; below are societies of the second heaven and below these again societies of the lowest heaven; and so throughout, whether they are in lofty places or not. A society of a higher heaven has no communication with a society of a lower heaven except by correspondences (n. 100), and communi-

cation by correspondences is what is called influx.

208. The Lord alone unites one heaven with another, or a society of one heaven with a society of another. This He does by an influx of His Love and Wisdom proceeding directly from Himself and also indirectly through the higher heavens in their order down to the lower. Since the Lord alone brings about this union of the heavens by influx, it is most carefully provided that no angel of a higher heaven should look down into a society of a lower heaven and speak with any one there; for if this be done, the angel is deprived of his intelligence and wisdom. The reason of this shall be explained. As there are three degrees of heaven, so each angel has three degrees of life. Those who are in the inmost heaven have the third or inmost degree open and the second and first closed; those who are in the middle heaven have the second degree open and

the first and third closed; and those who are in the lowest heaven have the first degree open and the second and third closed. As soon, therefore, as an angel of the third heaven looks down into a society of the second and converses with any one there, his third degree of life is closed, and thus he is deprived of his wisdom; for his wisdom resides in the third degree and he does not possess any in the second and first. This is what is meant by the Lord's words in Matthew, "Let him which is on the housetop not come down to take any thing out of his house; neither let him which is in the field return back to take his garment" (xxiv. 17, 18); and in Luke, "In that day, he who shall be on the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife" (xvii. 31, 32).

209. There is no influx from the lower heavens into the higher, this being contrary to order; but it proceeds from the higher heavens into the lower. The wisdom of the angels of a higher heaven excels that of the angels of a lower heaven in the proportion of a myriad to one. This also is the reason why the angels of a lower heaven cannot speak with the angels of a higher one; and even when they look towards them, they do not see them, their heaven appearing like a cloud overhead. Angels of a higher heaven, however, can see those who are in a lower heaven; but they are not allowed to converse with them, as this would

involve the loss of their wisdom as was said above.

210. Neither the thoughts and affections, nor yet the speech of the angels of the inmost heaven, can ever be perceived in the middle heaven, because they are of an incomparably higher order. When however it is the Lord's good pleasure, a sort of flaming appearance proceeding thence is seen in the lower heavens. In like manner the thoughts, affections and discourse of the angels in the middle heaven cause a lucid appearance, which sometimes assumes the form of a white or variously coloured cloud, to be seen in the lowest heaven; and what they are saying is to some extent known by the ascent, descent and shape of that cloud.

211. From all these things it may be seen that the form of the inmost heaven is most perfect; of the middle heaven

perfect also, but in a less degree; and of the lowest heaven in a degree still lower; and that the form of one heaven subsists from another by an influx of the Lord's love and wisdom. But the nature of communication by influx cannot be understood without a knowledge of the nature of degrees of height, and how they differ from degrees of length and breadth. What these different degrees are may be seen

above (n. 38). 212. The details of the form of heaven and its motions and fluxions are incomprehensible even to the angels. Some idea of them, however, may be acquired from the forms of all things in the human body, when examined and investigated by one who is sagacious and wise; for it has been shown above (n. 59-72), that the whole of heaven is in the human form and that all things in man correspond to the heavens (n. 87-102). How incomprehensible and inexplicable that form is, may appear in a general way from the nerves, by which all parts of the body are woven together. The nature of these fibres and their motions and fluxions in the brain cannot be discerned by the eye; for innumerable fibres are there so interwoven that, taken together, they appear as a soft, continuous mass; and yet all the particulars of the will and understanding express themselves in act by means of these fibres. How, again, these fibres wreathe themselves together in the body, is clear from the various plexuses, such as those of the heart, the mesentery and others; and also from the knots called ganglions, into which many fibres from every region enter and being variously intermingled and joined together go forth to their functions, and this again and again; besides similar things in every viscus, member, organ and muscle. Whoever examines these things and their many wonders with the eye of wisdom will be filled with amazement; and yet the things which the eye sees are few, while the things which it does not see are still more wonderful, because they are in the hidden recesses of nature.

It is clearly evident that this form corresponds to the form of heaven, because all the workings of the understanding and the will are within it and are in accordance with it; for it is in accordance with this form that whatever a man wills passes spontaneously into act and whatever he thinks is transmitted through the nerves from their origin to

their terminations which are the source of sensation; and inasmuch as it is the form of thought and will, it is also the form of intelligence and wisdom. Such is the form which corresponds to that of heaven; hence it may be known that every affection and thought of the angels transmits itself according to that form, and that in so far as they are in that form, they possess intelligence and wisdom. That the form of heaven is from the Divine Humanity of the Lord, may be seen above (n. 78-86). All this has been said to show that the heavenly form is such that it can never be completely known, even as to its general principles; and that it is therefore incomprehensible even to the angels, as was said above.

#### GOVERNMENT IN HEAVEN

213. Since heaven is distinguished into societies and the larger societies consist of some hundreds of thousands of angels (n. 50), and since all within a society live in similar good, but not in similar wisdom (n. 43), it necessarily follows that there are various forms of government; for order must be observed and kept in all respects inviolate. But the governments of the heavens are various; they are of one kind in societies which constitute the Lord's celestial kingdom and of another in societies which constitute the Lord's spiritual kingdom; they differ also according to the functions of the different societies. Nevertheless there is no other government in the heavens than that of mutual love, for mutual love is the basis of all heavenly government.

called justice; the Lord maintains all who are there in the good of love to Himself, and all deeds inspired by such good are called just. The Lord alone governs in the celestial kingdom; He Himself leads them and teaches them in the affairs of life. The truths which are called truths of judgment, are written on their hearts; every one knows, perceives and sees them, and therefore matters of judgment are never made the subject of discussion there. But about matters of justice which concern their life the less wise question the more wise and they enquire of the Lord and receive their answers from Him. It is heaven for them to live justly under the Lord's guidance, for this is their inmost joy.

called judgment, because all who are there dwell in spiritual good, which is that of charity to the neighbour; and this good in its essence is truth, for truth pertains to judgment and good to justice. These also are led by the Lord, but indirectly (n. 208); therefore they have governors, sew or many, according to the need of their society. They have laws also, according to which they live together. Their governors administer everything according to the laws, which their wisdom enables them to understand; and in

doubtful matters they are enlightened by the Lord.

216. Since government founded upon good, such as that of the Lord's celestial kingdom, is called justice, and government founded upon truth, such as that of the Lord's spiritual kingdom is called judgment, therefore in the Word justice and judgment are mentioned where heaven and the Church are treated of. By justice is signified celestial good and by judgment spiritual good, which good, as was said above, in its essence is truth; as in the following passages; "Of peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it in judgment and justice, from henceforth even for ever" (Isa. ix. 7). By David is here meant the Lord, and by his kingdom, heaven; as is evident from the following passage: " I will raise unto David a righteous branch, and a king shall reign and shall act intelligently, and shall execute judgment and justice in the earth" (Jer. xxiii. 5): "Jehovah is exalted, for He dwelleth on high: He hath filled Zion with judgment and justice" (Isa. xxxiii. 5). By Zion also is meant heaven and the Church. "I am Jehovah that doeth judgment and justice in the earth, for in these things I delight" (Jer. ix. 24). "I will betroth thee unto me for ever, yea, I will betroth thee unto me in justice and judgment" (Hosea ii. 19); "O Jehovah, in the heavens thy justice is like the mountains of God, and thy judgment as a great deep" (Ps. xxxvi. 5, 6). "They ask of me the judgments of justice; they desire to draw near to God" (Isa. lviii. 2): and in other passages.

217. In the spiritual kingdom of the Lord there are various forms of government, differing in different societies, and their variety is according to the functions performed by

them. Their functions are similar to the various functions of man's bodily organs, to which they correspond. these are various is well known; for the heart has one function, the lungs another, the liver another, the pancreas and spleen another, and every organ of sense also another. As the functions of these organs in the body are various, so likewise are those of the societies in the Grand Man, which is heaven; for the societies there correspond to these organs. That there is a correspondence of all things of heaven with all things of man may be seen in its own chapter above (n. 87-101). All these forms of government agree in this, that they regard as their end the public good, and thereby the good of every individual. This is so because all in heaven are under the guidance of the Lord, who loves them all and provides from His Divine Love that there should be a common good in which each individual participates, so far as he loves the good of all. For so far as any one loves the community, he loves the individuals who compose it; and since that love comes from the Lord, therefore he is so far loved by the Lord and good comes to him.

218. These things will make clear the character of governors in heaven; they live in good and wisdom more than others; out of their love they desire the good of all and by their wisdom they know how to accomplish that desire. Such governors do not domineer and dictate, but minister and serve; for to do good to others from the love of good is to serve; and to provide that good may come to others is to minister. Neither do they exalt themselves above others; on the contrary, they set the good of the society and of their neighbour in the first place, but their own good in the last place; and that which is in the first place is exalted above that which is in the last. Nevertheless the rulers have honour and glory, for they dwell in the midst of the society in a loftier situation than others, and inhabit magnificent palaces. They accept this glory and honour, not for the sake of themselves, but for the sake of inspiring obedience; for all there know that since they receive honour and glory from the Lord, they ought to be obeyed. This is what is meant by the Lord's words to His disciples: "Whosoever desires to be great among you, let him be your minister; even as the Son of Man came not to

be ministered unto, but to minister" (Matt. xx. 26 28); "He that is the greatest among you, let him be as the least, and he that is chief, as he that doth serve" (Luke xxii.

26).

219. A similar government in miniature is found in every house. There is the master and there are servants; the master loves the servants, and the servants love the master, so that they serve each other from love. The master teaches the servants how they ought to live, and tells them what is to be done; the servants obey and perform their duties. To be of use to others is the delight of every one's life; and hence it is evident that the kingdom of the Lord is a kingdom of uses.

220. There are governments also in the hells, for without government they could not be kept in bonds; but government there, being founded upon self-love, is the opposite of government in heaven. Every one in hell desires to rule over others and to be exalted above them. They hate those who do not favour them, and make them the objects of their vengeance and cruelty; for this is the nature of self-love. The more malignant, therefore, are set over them as governors, and they obey them from fear. But of this

see below, in the section on hell.

## DIVINE WORSHIP IN HEAVEN

earth in outward form, but it differs in its inward character. In the heavens, as on earth, there are doctrines, sermons and places of worship. The doctrines agree as to essentials, but are of profounder wisdom in the higher heavens than in the lower. The sermons are according to the doctrines; and as the angels have houses and palaces (n. 183-190), so also they have places of worship, in which sermons are delivered. Such things exist in heaven because angels are continually being perfected in wisdom and love; for they have an understanding and a will just as men have; and these faculties are such that they may be continually perfected by an intelligent acquisition of truths and by the good deeds which flow from love.

222. Divine worship in the heavens, however, does not merely consist in frequenting places of worship and hearing sermons, but in a life of love, charity and faith according

to doctrine; and sermons in churches serve only as means of instruction in matters of life. I have spoken with angels on this subject and told them that in the world it is believed that Divine worship consists merely in frequenting churches, hearing sermons, attending the sacrament of the holy supper three or four times a year, and performing other acts of worship according to the statutes of the church; and likewise in setting apart times for prayer and in behaving devoutly at such times. The angels said that these are outward acts which ought to be done, but that they are of no avail unless they have their source in an inward life in

accordance with doctrinal precepts.

223. That I might know the nature of the assemblies in their churches, it has sometimes been granted to me to go in and hear a sermon. The preacher stands in a pulpit at the eastern end; in front of him sit those who are in the light of wisdom more than others; on the right and left side of them, those who are in less light. They sit around in the form of a circle, but so that all are in view of the preacher, and no one sits on either side of him so as to be out of his sight. The new-comers stand at the eastern door of the church and on the left of the pulpit. No one is allowed to stand behind the pulpit; if any one does so, the preacher is thereby confused. The same thing happens if any one in the congregation dissents from what is said, so that any one who disagrees must turn away his face. sermons are fraught with such wisdom that none in the world can be compared with them, for in the heavens they are illumined by interior light. The churches in the spiritual kingdom appear to be of stone, and in the celestial kingdom to be of wood; because stone corresponds to truth, in which those live who are in the spiritual kingdom; and wood corresponds to good, in which those live who are in the celestial kingdom. The sacred edifices in the celestial kingdom are not called churches, but houses of God. In the celestial kingdom they are without magnificence; but in the spiritual kingdom they are more or less magnificent.

224. I have spoken with one of the preachers about the holy state of mind in which those are who hear sermons in churches. He said, that every one is pious, devout and holy according to the love and faith within him; for these are holiness itself, because they are the Lord's Divine Presence;

and that apart from these he did not know what external holiness was. When he thought of external holiness apart from love and faith, he said that possibly it might be something artful or hypocritical which counterfeits the outward form of holiness; and that spurious fire from the love of self and the world may kindle and display such holiness.

225. All preachers are from the Lord's spiritual kingdom and none from the celestial kingdom. They are from the spiritual kingdom because the angels there live in truth derived from good, and all preaching is according to truth. There are no preachers from the celestial kingdom, because there the angels live in the good of love, and hence they have an intuitive perception of truths, but they do not discuss them. Although angels in the celestial kingdom perceive truths intuitively, still there is preaching among them; because they are thus further enlightened in the truths which they already know, and are made more perfect by many which they did not know before. As soon as they hear them they acknowledge them, and thus obtain a clear perception of them. They love these truths and by living according to them, incorporate them in their life; for they say that to live according to truths is to love the Lord.

226. All preachers are appointed by the Lord, and thereby possess the gift of preaching; nor are any others allowed to teach in the churches. They are called preachers, but not priests, because the priesthood of heaven is the celestial kingdom; for the priesthood signifies the good of love to the Lord, which is that of the celestial kingdom. royalty of heaven is the spiritual kingdom, for royalty signifies truth derived from good, which is that of the spiritual kingdom (n. 24).

227. All the doctrines which angelic preaching embodies, regard life as their end, and none of them faith apart from life. The doctrine of the inmost heaven is more full of wisdom than that of the middle heaven, and the doctrine of the middle heaven is more full of intelligence than that of the lowest heaven; for the doctrines are adapted to the perceptions of the angels in each heaven. The essential doctrine is to acknowledge the Divine Humanity of the

Lord.

### THE POWER OF THE ANGELS OF HEAVEN

228. That angels have power, cannot be understood by those who know nothing of the spiritual world, and its influx into the natural world. They think that angels cannot have power, because they are spiritual beings and are so pure and unsubstantial that they cannot even be seen with the eyes. But those who look more deeply into the causes of things think otherwise. They know that all the power a man has is derived from his understanding and will, since without these he cannot move a particle of his body. Man's understanding and will are his spiritual man which moves the body and its members at its pleasure; for what it thinks, the mouth and tongue speak, and what it wills, the

body does, and it bestows its strength at pleasure.

Man's will and understanding are ruled by the Lord by means of angels and spirits, and therefore all the parts of the body also are so ruled, because these are derived from the former; and if you will believe it, man cannot stir a single step without the influx of power from heaven. That this is the case, has been shown me by much experience; angels have been permitted to control my steps, my actions, my tongue and speech as they pleased, and this by acting upon my will and thought; and I found by experience that of myself I could do nothing. They said afterwards, that every man is so governed, and that he might know this from the doctrine of the Church and from the Word; for he prays to God to send His angels to lead him, to direct his steps, to teach him and to inspire his thoughts and his words; and many things of the same kind. When, however, man thinks by himself without regard to doctrine, he says and believes otherwise. These things have been said in order to make known what power angels have with man.

229. The power of angels in the spiritual world is so great that if I were to make known all that I have seen of this power it would appear incredible. Any obstacle there, which ought to be removed because it is contrary to Divine order, they cast down and overturn merely by an effort of the will and by a look. Thus I have seen mountains, which were inhabited by the wicked, cast down and overthrown, and sometimes shaken from end to end as though by an earthquake. Thus also I have seen rocks cleft

asunder down to the abyss, and the wicked who were upon them swallowed up. I have also seen some hundreds of thousands of evil spirits dispersed by angels and cast into hell. Numbers are of no avail against them, nor are cunning devices and confederacies; they see through them all and disperse them in a moment. But more may be seen on this subject in the account of the Destruction of Babylon. Such is the power of the angels in the spiritual world. That they have a similar power in the natural world too, when they are permitted to exercise it, is plain from the Word; for we read that they gave whole armies to destruction, and that they caused a pestilence of which seventy thousand men died. Of the angel who caused this pestilence we read: "The angel stretched out his hand against Jerusalem to destroy it, but Jehovah repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand. And David saw the angel that smote the people" (2 Sam. xxiv. 15-17; besides other passages). Since the angels possess such power, they are called powers; and in David it is said: "Bless the Lord ye his angels, that excel in strength " (Ps. ciii. 20).

230. It must be understood, however, that the angels have no power of themselves, but that all their power is from the Lord; and that they are powers only so far as they acknowledge this. If any angel supposes that he possesses power from himself, he instantly becomes so weak that he cannot even resist one evil spirit; therefore the angels attribute no merit to themselves and refuse all praise and glory for their deeds, ascribing all praise and glory to the Lord.

that has all power in the heavens, for the Lord in heaven is Divine Truth united to Divine Good (n. 126-140), and the angels are powers so far as such truth becomes theirs. Every one, also, is his own truth and his own good, because every one is of the same character as his understanding and will: and the understanding pertains to truth, being entirely formed from truths, and the will pertains to good, being entirely formed from good; for whatever a man understands he calls truth, and whatever he wills to do he calls good; and thus it is that every one is his own truth and his own good. As far, therefore, as an angel is truth and good from the Divine

Being, so far he is a power, because so far the Lord is present with him; and since no one's good and truth are exactly similar to or the same as those of another, -for in heaven, as in the world, there is endless variety (n. 20),therefore no angel has exactly the same power as another. Those possess the greatest power who constitute the arms in the Grand Man, or heaven, because they are more imbued with the truth than others, and good from the whole heaven flows into their truth. Moreover, the power of the whole man passes into the arms, and by them the whole body exercises its powers; and hence it is that the arms and hands in the Word denote power. This is why there sometimes appears in heaven a naked arm of such power, as to be able to break in pieces everything in its way, even if it were a rock on the earth. Once also it moved towards me, and I perceived that it could crush my bones to powder.

232. That the Divine Truth which proceeds from the Lord possesses all power and that the angels have power in proportion as they receive Divine truth from the Lord, may be seen above (n. 137). But the angels receive Divine Truth only so far as they receive Divine Good, for truths derive all their power from good and have none apart from good; and likewise, good has all power through truth and none apart from truth; power results from the union of the two. The same is true of faith and love, for it is the same thing whether you speak of truth or faith, because truth is the sole source of faith; and it is the same thing whether you speak of good or love, because good is the sole source of love. The immense power which the angels have by means of truths derived from good, is clear also from this circumstance, that an evil spirit, when merely looked at by an angel, falls into a swoon and no longer looks like a man, and this continues until the angel turns away his eyes. This effect is produced by the glance of the angels, because they see by the light of heaven, and the light of heaven is Divine truth (n. 126-132). The eyes, also, correspond to truths derived from good.

233. Since all power resides in truths derived from good, it follows that there is no power at all in falsities derived from evil. All in hell are immersed in falsities derived from evil and therefore they have no power against truth and good. But what kind of power they have amongst them-

selves, and what kind of power evil spirits possess before they are cast into hell, will be shown in the following pages.

#### THE SPEECH OF THE ANGELS

234. The angels converse together just as men do in the world on various subjects, such as domestic affairs, civil affairs and matters of moral and spiritual life; nor is there any difference except that they converse more intelligently than men, because their thought is more profound. It has often been granted me to be in their company and to speak with them as one friend with another, sometimes as one stranger with another; and since I was then in a state like theirs, it seemed to me just as if I was speaking with men on earth.

235. Angelic speech consists of distinct words like human speech and is also uttered and heard by means of sound; for angels like men have mouth, tongue and ears, and also an atmosphere in which the sound of their speech is articulated, but it is a spiritual atmosphere adapted to the angels who are spiritual beings. Angels also breathe in their atmosphere, as men do in theirs, and utter their words by means of breath.

236. In the whole of heaven all have one language, and they understand one another, from whatever society they are, whether near or distant. This language does not require to be learnt by them, but is natural to every one, for it flows from their very affection and thought. The sound of their speech corresponds to their affection, and the articulations of sound, which are words, correspond to the ideas of their thought, which are derived from affection; and since their language thus corresponds, it is itself spiritual, for it is affection audible and thought speaking. Every attentive observer may know that all thought is from the affection of love, and that ideas are various forms into which the general affection is distributed; for no thought or idea can exist without affection, this being their very life and soul. On this account the angels know the character of any one, merely from his speech; from the tone they know the quality of his affection, and from the articulations of sound or words, the quality of his understanding. The wiser angels know from a single series of

words what the speaker's ruling affection is, for to this they chiefly direct their attention. That every one has various affections is well known-for one kind of affection prevails with a man when he is joyful, another when he is sad, another when he is forbearing and merciful, another when he is sincere and truthful, another when he is loving and charitable, another when he is zealous or angry, another when he is crafty and deceitful, another when he is ambitious for honour and glory, and so on -but the ruling affection or love is in them all; and therefore the wiser angels, perceiving this, know a man's whole state of life from his speech. This has been proved to me by much experience. I have heard angels lay bare the life of another merely from hearing him speak. They said also that from some ideas of a man's thought they know everything about his life, because from these ideas they know his ruling love, on which are inscribed all things of his life in their order; and that man's book of life is nothing but his ruling love.

237. Angelic language has nothing in common with human language, except with certain words whose tone expresses some kind of affection; and even then there is nothing in common with the words themselves, but only with their tone; but of this more will be said hereafter. That angelic language has nothing in common with human language, is evident, because angels cannot utter a single word of human language. This has been tried, but they could not; for they cannot give utterance to anything but what is in complete agreement with their affection. Whatever is not in agreement with their affection is repugnant to their very life, because life is from affection, and their speech is from their life. I have been told that the first language of men on our earth was in accord with angelic language, because they had it from heaven; and that the Hebrew tongue agrees with it in some things.

238. Since the speech of the angels corresponds to their affection which comes from love, and the love of heaven is love to the Lord and love to the neighbour (n. 13-19), it is evident how choice and delightful their speech is, for it affects not only the ears but also the inner mind of the hearer. An angel once spoke to a certain hard-hearted spirit, who was at length so affected by this angel's speech, that he burst

into tears, saying that he could not help it, because it was love itself speaking: he also said that he had never wept before.

239. The speech of the angels is also full of wisdom, because it proceeds from their interior thought; and their interior thought is wisdom, as their interior affection is love. Their love and wisdom unite in their speech and consequently it is so full of wisdom that they can express by one word what man cannot express by a thousand. Their ideas also comprise things which man cannot conceive, much less utter. This is why things heard and seen in heaven are said to be ineffable and such as ear hath not heard nor eye seen.

I have learned by experience that this is so. I have sometimes been brought into the state of mind in which the angels are, and in that state I have spoken with them; and then I understood every word; but when I was brought back to my former state, and thus into the natural thought proper to man, and wished to recollect what I had heard, I could not; for there were thousands of things not adapted to the ideas of natural thought, and therefore inexpressible except by variegations of heavenly light, and not at all by human words. The ideas of angels, from which their words flow, are modifications of the light of heaven; and the affections, from which proceeds the tone of the words, are variations of the heat of heaven; for the light of heaven is Divine Truth or Wisdom, and the heat of heaven is Divine Good or Love (n. 126-140), and the angels derive their affection from Divine Love and their thought from Divine Wisdom.

240. Because the speech of the angels proceeds immediately from their affection, their ideas being, as was said above (n. 236), various forms into which the general affection is distributed, angels can express in a minute what man cannot express in half an hour, and they can set forth in a few words what, if put in writing, would fill many pages. This also has been proved to me by much experience. The ideas of their thought and the words of their speech make one, as efficient cause and effect; for their words are the effect of which their ideas are the cause; and therefore every word comprehends in itself a multitude of things. Now the particulars of the angels' thought and hence the particulars of their speech, when presented to view, appear like a thin

out-flowing wave or atmosphere, in which are ranged in order innumerable things derived from their wisdom, which enter into the thought and affect the mind of another. The ideas of any one, whether he be angel or man, are presented to view in the light of heaven, whenever the Lord pleases.

kingdom resembles that of the angels of his spiritual kingdom, but it is the product of profounder thought. Celestial angels speak wisely because they live in love to the Lord; and the spiritual angels speak intelligently because they live in love to the neighbour, which in its essence is truth (n. 215); for wisdom exists from good and intelligence from truth. On this account, the speech of the celestial angels is like a gentle stream, soft and smooth; but the speech of the spiritual angels has a rippling and detached sound. The speech of celestial angels partakes largely of the sound of the vowels u and o; but the speech of the spiritual angels, of the vowels e and i; for vowels give the tone, and the tone expresses affection. It was shown above (n. 236), that the tone of angelic speech corresponds to affection, and the articulations of sound, which are words,

correspond to ideas which flow from affection.

Since vowels are not essential to language, but serve by an inflection of tone to express various affections according to one's state of mind, therefore in the Hebrew tongue the vowels are not expressed, and are also variously pronounced. From his intonation the angels know the character of a man's affection and love. The speech of the celestial angels is without hard consonants, and there are few transitions from one consonant to another without the interposition of a word which begins with a vowel. This is why, in the Word, the particle "and" is so often introduced, as may be evident to those who read the Word in Hebrew, in which language that word is soft, beginning and ending with a vowel sound. In the Hebrew Word the very character of the words reveals in some measure whether they belong to the celestial or to the spiritual class, that is, whether they involve good or truth: in those which involve good the vowels u and o, and also a are very frequent, while in those which involve truth the vowels e and i occur more often. Since affections express themselves chiefly by tones, therefore, when great subjects are treated of in human language, such

as heaven and God, words are preferred which are characterized by the vowels u and o. Musical sounds, also, approximate to the same vowels when employed on such themes, but not when employed on subjects of less importance. By such means musical art is able to express affections of various kinds.

242. In angelic speech there is a certain indescribable sweetness. This sweetness arises from the fact that the thoughts and affections, from which speech flows, pour themselves forth and are diffused around according to the form of heaven, which determines the association of its inhabitants and their communication with one another (n. 200-212).

243. Speech like that in the spiritual world, is innate in every man, but only in his inner intellectual part; but man does not know this, because this speech does not, as with the angels, flow spontaneously into words expressive of affection; yet it is from this fact that man when he comes into the other life, has the same speech as spirits and angels, and so knows how to speak without instruction. But on

this subject we shall presently say more.

244. All in heaven have one speech, as was said above, but it varies in this respect, that the speech of the wise is more interior, that is, richer in variations of affection and of idea; while the speech of the less wise is more external and less rich; and the speech of the simple is still more external, and consists of words from which the sense is to be gathered in the same manner as when men speak with one another. There is also speech by the expression of the face, terminating in something of the nature of sound modified by ideas; there is speech in which heavenly representations are joined to ideas, the latter being sometimes made visible; there is also speech by gestures corresponding to affections, and representing things similar to those expressed by words; there is also speech based upon community of affection and thought; there is also speech like thunder; besides other kinds.

245. The speech of evil and infernal spirits is likewise natural to them because it is derived from affection, but from evil affections and their filthy ideas, which are held by the angels in utter aversion. The language of hell is therefore the opposite of that of heaven, and the wicked cannot

endure angelic speech, nor can angels endure infernal speech. Infernal speech is to the angels like a bad and pungent odour. The speech of hypocrites, who are able to assume the appearance of angels of light, resembles that of angels as regards words, but as regards affection and ideas thence derived it is diametrically opposite. Consequently, when its interior quality is perceived by the wiser angels, it sounds like the gnashing of teeth and strikes them with horror.

### THE SPEECH OF ANGELS WITH MAN

246. The angels who speak with man do not speak in their own language, but in the man's language or in other languages with which he is acquainted, but not in languages This is because angels, when they speak unknown to him. with man, turn towards him and unite themselves with him, and the effect of this is to bring both of them into a similar state of thought; and since the man's thought clings to his memory, and this is the source of his speech, both express themselves in the same language. Besides, when an angel or a spirit approaches a man, and by turning towards him comes into association with him, he enters so completely into his whole memory that the languages and all else that the man knows seem almost like matters of his own

knowledge.

I have spoken with angels about this, saying that possibly they supposed they spoke with me in my mother tongue, because such was the appearance, whereas it was not they who spoke in that language, but I; and this is evident from the fact that angels cannot utter one word of human language (n. 237); moreover, human language is natural and they are spiritual, and spiritual beings cannot utter anything natural. To this they replied, that they knew that their association with the man to whom they speak is with his spiritual thought, but since his spiritual thought flows into his natural thought and this clings to his memory, the language of the man appears to them as their own, and so does all his knowledge; this results from the Lord's desire that there should be such a union and, as it were, transference of heaven into man; they added however that the state of man at this day is different, so that there is no longer such union with angels, but only with spirits who are

not in heaven.

I have also spoken on the same subject with spirits who would not believe that it is the man who speaks, but believed that they were speaking in the man; they believed also that man knows nothing but what they tell him, consequently that man derives all his knowledge from them. I endeavoured by many arguments to convince them that this is not true, but in vain. Who are meant by spirits and who by angels, will be explained in the following pages,

when we treat of the world of spirits.

247. Another reason why angels and spirits unite themselves so closely with man as to believe that everything belonging to him is their own, is that in man the union between the spiritual and the natural worlds is so close that they are as it were one; but since man has separated himself from heaven, it has been provided by the Lord that with every one there should be angels and spirits, and that man should be ruled by Himself through them; hence there is this close union between them. It would have been different if man had not so separated himself, for then he might have been governed through the general influx of the Lord's love and wisdom from heaven, without any angels or spirits being thus closely united with him. But this subject will be treated of in detail when we come to speak of the union of heaven with man.

248. The speech of an angel or spirit with man is heard as clearly as the speech of one man with another, yet by himself only and not by others who are near. The reason is that the speech of an angel or spirit flows first into man's thought and by an internal way into his organ of hearing, thus acting upon it from within; but the speech of one man with another flows first into the air and by an external way into his organ of hearing, thus acting upon it from without. Hence it is evident that the speech of an angel or spirit with man is heard within him, and since the organs of hearing are equally affected, the speech is equally audible. That the speech of an angel or spirit flows from within right down to the ear, was proved to me by the fact that it also flows into the tongue, causing a slight vibration; but not with such motion as occurs when the sound of speech is thereby articulated into words by the man himself.

249. To speak with spirits at this day is seldom permitted, because it is dangerous; for spirits then know that they are with man, being otherwise ignorant of this fact, and evil spirits are such that they regard man with deadly hatred and desire nothing more than to destroy him body and soul; indeed this calamity is brought upon themselves by those who, renouncing the enjoyments proper to the natural man, have given themselves up to phantasies.

Some also who lead a solitary life occasionally hear spirits speaking with them; there is no danger in this, but the spirits with them are removed at intervals by the Lord, lest they should know that they are present with man. For most spirits do not know that there is any other world than that in which they are, and so do not know that there are men elsewhere; and on this account man is not allowed to speak to them in return, for then they would know it.

Those who think much on religious subjects and are so intent upon them as to see them as it were inwardly in themselves, begin also to hear spirits speaking with them; for religious matters of every kind, when man deliberately dwells upon them and does not vary them with the different useful occupations of this world, penetrate his inner mind and dwell there, and take possession of his whole spirit, and thus enter the spiritual world and affect the spirits who dwell there. Such persons are visionaries and fanatics, and believe every spirit whom they hear to be the Holy Spirit, whereas they are merely fanatical spirits. Such spirits see falsities as truths, and so seeing them, they induce not only themselves but also those whose minds they influence to believe them. However, they have been gradually removed because they were beginning to lure others into evil and to gain control over them.

Fanatical spirits are distinguished from other spirits by this, that they believe themselves to be the Holy Spirit and what they say to be Divine. When such spirits are honoured and worshipped by the man with whom they communicate they do not seek to hurt him; nevertheless I have occasionally spoken with them and then the wicked things which they infused into their worshippers were disclosed. They dwell

together towards the left in a desert place.

250. To speak with the angels of heaven is granted only

to those who live in truth derived from good, and especially to those who acknowledge the Lord and the Divinity of His Humanity, because this is the truth which fills the heavens. For, as was shown above, the Lord is the God of heaven (n. 2-6): the Divine Sphere of the Lord constitutes heaven (n. 7-12): the Divine Sphere of the Lord in heaven is love to Him and charity to the neighbour derived from Him (n. 13-19): heaven in its entirety is in the human form; in like manner every society of heaven; and every angel is in a perfect human form, and this from the Divine Humanity of the Lord (n. 59-86). Hence it is evident, that to speak with the angels of heaven is not granted to any but those whose inner minds are opened up by Divine truths, even to the Lord; for then the Lord is present with them and, when He is present, heaven also is present. Divine truths open man's inner mind because he was so created that he might be an image of heaven as to the internal man and an image of the world as to the external man (n. 57); and the internal man is not developed except by Divine truth proceeding from the Lord, for that is the light of heaven and the life of heaven (n. 126-140).

251. The influx of the Lord Himself is into man's fore-head, and thence into the whole face, because the forehead of man corresponds to love and the face to his whole inner mind. The influx of the spiritual angels with man is into his head all round from the forehead and temples to every part wherein is the *cerebrum*, because that region of the head corresponds to intelligence; but the influx of celestial angels is into that part of the head called the occiput, from the ears all round down to the neck, wherein is the *cerebellum*, for that region corresponds to wisdom. All the speech of angels with man enters by these channels into his thoughts; and by this means I have perceived the character of those

angels who spoke with me.

252. Those who speak with the angels of heaven see also the things that are in heaven, because they see by the light of heaven which illumines their minds; and through them the angels see the things which are on earth; for with them heaven is united with the world and the world with heaven. For as was said above (n. 246), when angels turn towards man they unite themselves with him so that it seems to them that the things which belong to man are their own; not

only those of his speech but also those of his sight and hearing; while man, on his part, fully believes that the things which flow in through the angels are his. The most ancient people on this earth lived in such union with the angels of heaven and therefore their age was called the golden age. They acknowledged the Divine Being under a human form, that is, the Lord, and therefore they spoke with the angels of heaven as with their friends and the angels of heaven spoke with them in like manner, and in them heaven and the world were united. But after those times man gradually cut himself off from heaven, by loving himself more than the Lord and the world more than heaven, and consequently he began to feel the delights of self-love and the love of the world apart from the delights of heaven, and this finally to such an extent as to know no other delight. His inner mind which had been opened to heaven was then closed and his outer mind was opened to the world; and when this is the case man is in light as to all things relating to the world, but in thick darkness as to all the things of heaven.

has spoken with the angels of heaven, but some have spoken with spirits who are not in heaven. For man's inner and outer mind are capable of being turned either to the Lord, as their common centre (n. 124), or to self, and thus away from the Lord. Those minds which are turned to the Lord are also turned towards heaven; but those which are turned to self are also turned to the world, and these can with difficulty be elevated; yet they are elevated by the Lord as far as possible, by a change of their ruling love, which is

done by means of truths from the Word.

254. I have been instructed how the Lord spoke to the prophets through whom the Word was given. He did not speak with them as He did with the ancients by an influx of His Divine truth into their minds; but He sent spirits, whom He filled with His presence, and thus inspired them with the words which they dictated to the prophets. This was not influx but dictation. And since the words came forth immediately from the Lord, they are wholly Divine and contain within them an internal sense, which is such that the angels of heaven understand them in a heavenly and spiritual sense, while men understand them in a

natural sense: thus the Lord has united heaven and the

world by means of the Word.

How spirits are filled with the Lord's Divine Presence has also been shown me. The spirit is then under the impression that he is the Lord, and that it is the Divine Being who speaks; and this impression lasts until he has done speaking; but afterwards he perceives and acknowledges that he is only a spirit and that he did not speak from himself, but from the Lord. Such was the state of the spirits who spoke with the prophets and therefore it is said by them, that Jehovah spoke. That the spirits called themselves Jehovah is evident, not only from the prophetical

but also from the historical parts of the Word.

255. To illustrate the nature of the union of angels and spirits with man I am permitted to mention some remarkable facts. When angels and spirits turn towards man, it seems to them as if the man's language is theirs and that they have no other. The reason is that they are then in possession of the man's language and not of their own, which they do not even remember; but as soon as they turn away from man, they are again in possession of their own angelic and spiritual language and know nothing of the language of man. The same thing occurred to me when I was in company with angels and in a state of mind like theirs. Then I spoke with them in their language, and neither knew nor remembered anything of my own; but as soon as I left their company, I regained possession of my own language.

It is also worthy of remark, that when angels and spirits turn towards man, they can speak with him at any distance. They have also spoken with me when they were far away, as audibly as when they were near; but when they turn away from man and speak with one another, the man hears nothing at all of what they say, even if they be close to his ear. Hence it is evident, that all association in the spiritual world depends on the direction in which its inhabitants

turn themselves.

It should also be mentioned that a whole company can speak with a man and the man with them; for they send some spirit from themselves to the man with whom they wish to speak, and the spirit who is sent turns himself to him: the rest of them turn to their emissary spirit, and thus

concentrate their thoughts on him and he utters them. The spirit then feels as if he were speaking independently, and they feel as if they were speaking. Thus the union of many with one is effected by their turning towards him. But of these emissary spirits, who are also called subjects, and of communication effected through them, more will be

said in the following pages.

256. An angel or spirit is not at liberty to speak with a man from his own memory, but only from that of the man; for angels and spirits have memories as well as men. If a spirit were to speak with a man from his own memory, then the man would think that the resulting thoughts were his own, whereas they would be the spirit's; it would be like the recollection of a thing which yet the man had never heard nor seen. That this is so, I have learnt from experience. This is the source of the belief held by some of the ancients that after thousands of years they were to return to their former life and to everything they had done, and in fact had so returned. This they concluded because at times there came to them a sort of recollection of things which they had never seen nor heard. This was caused by spirits infusing into their minds the contents of their own memory.

spirits, who when present with man do not unite themselves with his thought like other spirits, but enter into his body, occupy all his senses, speak through his mouth and act by his members, being fully persuaded that all things of the man are theirs. These were the spirits by whom men were possessed; but they have been cast into hell by the Lord and thus utterly removed, so that such obsessions are not

permitted at this day.

### WRITING IN HEAVEN

258. Since angels have speech, and their speech is composed of words, they have also writing; and they express the thoughts of their minds by writing as well as by speech. Sometimes papers have been sent to me covered with writing, some like manuscripts and some like printed papers in the world. I could read them also in the same manner, but it was not allowed me to gather from them

more than one or two thoughts; for it is not according to Divine order to be instructed by writing from heaven except by the Word, since by this alone there is communication and conjunction of heaven with the world and thus of the Lord with man. That papers written in heaven were seen also by the prophets is evident from Ezekiel: "When I looked, behold a hand put forth by a spirit to me; and in it the roll of a book which he unfolded in my sight; and it was written on the front and on the back" (ii. 9, 10), and in John, "I saw in the right hand of him that sat on the throne, a book written within and on the back; sealed

with seven seals" (Apoc. v. 1).

259. That there are writings in heaven has been provided by the Lord for the sake of the Word; for the Word in its essence is Divine Truth from which both men and angels derive all heavenly wisdom, since it was dictated by the Lord; and what is dictated by Him passes through all the heavens in order and terminates with man. Thus it is adapted both to the wisdom of angels and the understanding of men; and therefore angels have the Word and read it as men do on earth. Their doctrines also are derived from it and they preach from it (n. 221). The Word is the same, but its natural sense, which is the sense of the letter with us, does not exist in heaven, but only the spiritual sense, which is its internal sense. What this sense is, may be seen in the small work on The White Horse mentioned in the Apocalypse.

260. A little paper was once sent me from heaven, on which were written only a few words in Hebrew characters, and I was told that every letter involved hidden secrets of wisdom; and that those were contained in the inflexions and curvatures of the letters and therefore also in the sounds. This made clear to me the meaning of the following words of the Lord: "Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law" (Matt. v. 18). That the Word is Divine as to every detail, is known in the Church; but how every detail contains what is Divine is not as yet known, and

therefore shall be explained.

The writing in the inmost heaven consists of various curved and convoluted forms, and the curves and convolutions are according to the form of heaven. By these,

angels express the mysteries of their wisdom, and also many things which they cannot express by words; and, wonderful to relate, the angels understand that writing without training and without a teacher; for, like their speech, it is natural to them (n. 236), and this writing is heavenly writing. It is natural to them because all diffusion of their thoughts and affections and all communication of the intelligence and wisdom of the angels, proceeds according to the form of heaven (n. 201); hence their writing flows in that form. I have been told that the most ancient people on this earth had such writing before letters were invented; and that from this source the Hebrew language derived a similar character; for in ancient times its letters were curved and not as at this day terminated in lines. Thus it is that there are Divine and heavenly truths hidden even in the iotas, points and tittles of the Word.

261. This writing in characters of a heavenly form, is in use in the inmost heaven, whose inhabitants surpass all others in wisdom. By the characters are expressed their affections from which thoughts flow in an orderly sequence according to the subject treated of. Hence these writings which I have been permitted to see involve hidden truths which no thought can exhaust. But these writings do not exist in the lower heavens. The writings there resemble those of the world and have similar characters; and yet they are not intelligible to man because they are in angelic language which has nothing in common with human language (n. 237). For by vowels they express affections; by consonants, the ideas flowing from affections; and by words composed of these, the meaning they wish to convey (n. 236, 241). In this writing, which I have also seen, more is involved in a few words than man can describe in several pages. The Word is written in this way in the lower heavens, and by means of heavenly forms in the inmost heaven.

262. It should be noted that writings in the heavens flow naturally from the thoughts themselves, and this so easily that it is as if thought expressed itself spontaneously; the hand never pauses for the choice of a word, because the words, whether spoken or written, correspond to their ideas, and all correspondence is natural and spontaneous. There are also writings in the heavens produced without the aid

of the hand, from mere correspondence with thoughts; but

these are not permanent.

263. I have also seen writings from heaven which consisted of nothing but numbers set down in an orderly series, just as in writings composed of letters and words; and I have been instructed that this writing is from the inmost heaven, and that their heavenly writing (n. 260, 261) takes the form of numbers when the thought of the superior angels descends to a lower heaven. This numerical writing also involves mysteries, some of which can neither be comprehended by thought nor expressed by words. All numbers, like words, have their correspondence and therefore a meaning in accordance therewith; but there is this difference, that numbers involve general ideas and words particular ideas; and since one general idea involves countless particulars, numerical writing involves more mysteries than writing composed of letters. From all this it was evident to me that, in the Word, numbers as well as words have their signification. What the simple numbers as 2, 3, 4, 5, 6, 7, 8, 9, 10, 12 signify; and what the compound, as 20, 30, 50, 70, 100, 144, 1000, 10,000, 12,000 and others, may be seen in the Arcana Coelestia, where they are treated of. In this writing in heaven, the number on which those following in a series depend, as on their subject, is always placed first; for that number indicates the subject treated of, and from that number, those which follow derive their special relation to the subject.

264. Those who do not know anything about heaven, and who do not wish to have any other idea of it than as of something purely atmospherical, in which the angels fly about as intellectual minds without any sense of hearing or sight, cannot think that they have speech and writing, because they deny the existence of anything which is not material; yet things in heaven are as real as those in the world and the angels there have everything which is of use

for life and for wisdom.

# THE WISDOM OF THE ANGELS OF HEAVEN

265. The nature of the wisdom of the angels can scarcely be comprehended because it so far surpasses human wisdom that they cannot be compared, and it is hardly possible to grasp the meaning of what is so transcendent. Moreover,

some things by which it will be described are unknown, and until known, they are as shadows in the understanding and obscure the real nature of the thing; but these things can be known and comprehended, provided the mind be delighted with them; for delight being from love has light within itself, and light from heaven shines upon those who love the things of Divine and heavenly wisdom and enlightens them.

266. The nature of the wisdom of angels may be inferred from the fact that they are in the light of heaven, which in its essence is Divine Truth or Divine Wisdom; for this light enlightens at the same time their internal sight which is that of the mind, and their external sight which is that of the eyes. That the light of heaven is Divine Truth or Divine Wisdom may be seen above (n. 126-132). The angels are also in heavenly heat, which in its essence is Divine Good or Divine Love, from which they derive the affection and desire of growing wise. That the heat of heaven is Divine Good or Divine Love, may be seen above (n. 133-140). The wisdom of the angels is such that they may be called forms of wisdom, since all their thoughts and affections flow according to heavenly form, which is the form of Divine Wisdom; and their inner minds which receive wisdom are disposed according to that form. That the thoughts and affections of angels and consequently also their intelligence and wisdom flow according to the form of heaven, may be seen above (n. 200-212). It is also evident that angels possess surpassing wisdom, from the fact that their speech is the speech of wisdom; for it flows directly and spontaneously from thought and therefore from affection; so that their speech is the outward form of thought flowing from affection; hence it is that nothing withdraws them from the Divine influence, and that no external object can set up any conflicting thought and so intrude itself into their speech, as is the case with man while he is speaking. That the speech of angels is the speech of their thought and affection, may be seen above (n. 234-245). tends to exalt the wisdom of angels, that all things which they see with their eyes and perceive by their senses are in harmony with their wisdom, because they are correspondences; and therefore external objects are outward forms which represent things relating to wisdom.

everything which appears in the heavens corresponds with the inner minds of the angels, and is a representation of their wisdom may be seen above (n. 170-182). Besides, the thoughts of angels are not limited and confined by ideas of space and time like human thoughts; for space and time belong to nature, and natural things withdraw the mind from spiritual things and narrow the range of the intellectual sight. That the ideas of angels are independent of time and space and thus unlimited as compared with human ideas, may be seen above (n. 162-169, and 191-199). Moreover the thoughts of angels are not drawn down to earthly and material matters, nor interrupted by any cares about the necessaries of life; and consequently they are not withdrawn from the delights of wisdom, as the thoughts of men are in the world; for everything is freely bestowed upon them by the Lord, who clothes them, feeds them and provides them with homes (n. 181, 190). Moreover they are gifted with delights and pleasures according to their reception of wisdom from the Lord. These things are said in order that it may be known whence angels have such exalted wisdom.

267. The angels are capable of receiving such exalted wisdom because their inner minds are open, and wisdom like other mental qualities increases in perfection as it becomes more interior, and therefore becomes more perfect as the more interior regions of the mind are opened. With every angel there are three degrees of life, which correspond to the three heavens (n. 29-40). Those with whom the first degree is open are in the first or lowest heaven; those with whom the second degree is open are in the second or middle heaven; and those with whom the third degree is open are in the third or inmost heaven. The wisdom of the angels in the heavens is according to these degrees, and this is why the wisdom of the angels of the inmost heaven immensely exceeds the wisdom of those of the middle heaven; and their wisdom again immensely exceeds the wisdom of the angels of the lowest heaven (n. 209, 210, and on the nature of degrees n. 38). Such distinctions exist because the higher degree is the realm of particular truths and the lower degree is the realm of general truths, and general truths include particular truths. Things particular when compared to things general are as thousands or

myriads to one, and so is the wisdom of the angels of a higher heaven when compared with the wisdom of the angels of a lower heaven. The wisdom, however, of the lower angels exceeds that of man in the same proportion, for man is immersed in what is bodily and sensuous; and the things of man's corporeal sense are in the lowest degree. Hence it is evident that men whose thought is confined to the things of sense, have no wisdom but merely knowledge. It is otherwise with those whose thoughts are raised above the things of sense, and especially with those whose minds are

open even to the light of heaven.

268. How great is the wisdom of the angels is further evident from this fact, that in the heavens there is participation of all things, the intelligence and wisdom of every one being communicated to others; for heaven is a communion of all that is good. The reason is that heavenly love is such that it desires to share with others whatever it possesses, and consequently no one in heaven regards his own good as really good unless it is shared with another. This also is the origin of the happiness of heaven, and this the angels derive from the Lord, whose Divine Love is of That there is such communication in the heavens has been made known to me by experience. Simple folk have sometimes been taken up into heaven, and when there they also came into angelic wisdom and understood things which they could not comprehend before; and spoke as they could not have done in their former state.

269. The nature of the wisdom of the angels cannot be described in words, but it may be illustrated by some general observations. Angels can express by one word what man cannot express by a thousand words; and besides there are innumerable things in one angelic expression which cannot be expressed by the words of human language; for in every single word spoken by angels there is an orderly series of such wise and profound ideas as human thought can never attain to. Moreover, what the angels do not fully express by the words of their speech they supply by the tone of voice which expresses the affection involved in the series of things spoken of; for as was said above (n. 236, 241), they express affection by tone, and ideas flowing from affection by words.

This is why things heard in heaven are said to be

ineffable. Angels can also utter in a few words everything written in the volume of a book, and infuse into every word something that raises the mind to interior wisdom; for their speech is in full accord with their affections, and every word is in full accord with their ideas. Their words too are capable of infinite variation according to the sequence of the ideas embraced in the thought. The interior angels also can obtain a knowledge of the whole life of a speaker from the tone of his voice as he utters a few words; for from his tone of voice, modified by the ideas expressed in his words, they perceive his ruling love on which everything

of his life is as it were inscribed.

From these things the nature of the wisdom of the angels Their wisdom, in comparison with human wisdom, is as a myriad to one and as the motive forces of the whole body, which are innumerable, are to the action resulting from these forces, which to human sense appear as one; or it is as the thousand constituents of an object seen through a perfect microscope to the one obscure thing seen by the naked eye. I will illustrate the case by an example. An angel in his wisdom was describing regeneration and presented its hidden mysteries in their order even to hundreds, filling every secret phase with ideas in which there were contained profound truths, and this from beginning to end; for he explained in what manner the spiritual man is conceived anew, is carried, as it were, in the womb, is born, grows up and is gradually perfected. He said that he could increase the number of hidden truths even to thousands; that what he had said was only about the regeneration of the external man, and that there were innumerable other things relating to the regeneration of the internal man. From these and similar things heard from angels it was made evident to me how great is their wisdom, and how great, in comparison, is the ignorance of man; for he scarcely knows what regeneration is, and does not understand a single step of the process while he is being regenerated.

270. Something shall now be said concerning the wisdom of the angels of the third or inmost heaven, and how much it exceeds the wisdom of the angels of the first or lowest heaven. The wisdom of the angels of the third or inmost heaven is incomprehensible even to those who are in the

lowest heaven; because the minds of the angels of the third heaven are open to the third degree, but the minds of the angels of the first heaven only to the first degree, and all wisdom increases as it becomes more interior, and therefore becomes more perfect as a higher degree is opened (n. 208, 267). Since the minds of the angels of the third or inmost heaven are open to the third degree, Divine truths are, as it were, inscribed on them; for the third degree of the mind more nearly resembles the form of heaven than the second and first degrees, and the form of heaven is derived from the Divine Truth and is, therefore, in harmony with Divine Wisdom. Hence it is that Divine truths appear, as it were, inscribed on those angels' minds, or as if they were implanted and innate in them; and therefore as soon as they hear genuine Divine truths they immediately perceive, acknowledge and afterwards see them, as it were, within themselves. For the angels of the third heaven never reason about Divine truths, still less do they dispute about the genuineness of any truth; nor do they know what it is to believe or to have faith; for they say, "What is faith? I perceive and see that the fact is so." They illustrate this by comparisons; for example, it would be as if any one should see a house and the various things in and around it, and should say to his companion that he must believe that these things exist, and that they are such as he sees them to be: or as if any one should see a garden with its trees and fruit, and should say to his companion that he ought to have faith that there is a garden, and that there are trees and fruit, whereas he sees them plainly with his eyes. Hence it is that those angels never mention faith, nor have they any idea of it; neither do they reason about Divine truths, still less dispute concerning the genuineness of any truth. But the angels of the first or lowest heaven have not Divine truths thus inscribed on their minds, because with them only the first degree of life is open; therefore they reason concerning truths, and those who reason see scarcely any thing beyond the immediate object about which they reason, or travel beyond the subject, except to confirm it in certain respects; and when they have confirmed it, they say it is a matter of faith, and that it ought to be believed. I have spoken with angels on these subjects and they told me that the distinction between the wisdom of the angels of the third heaven

and that of the angels of the first heaven is like that between what is clear and what is obscure. They also compared the wisdom of the angels of the third heaven to a magnificent palace full of all kinds of useful things, around which are gardens on all sides, bordered by magnificent objects of many kinds; and those angels, since they are in the truths of wisdom, can enter into the palace, and see every thing, and also walk in the gardens in every direction and take delight in every thing. But it is different with those who reason concerning truths, and especially with those who dispute about them; for they do not see truths in the light of truth, but either accept them on the authority of others, or take them from the literal sense of the Word, which they do not clearly understand; and therefore, having no desire to possess any inward perception of the truth, they say that truths ought to be believed and that faith is to be exercised on them. Of these, the angels said that they cannot approach the first threshold of the palace of wisdom, much less enter it and walk about in its gardens, because they stop at the first step. It is different with those who are imbued with the very truths themselves; nothing retards their unlimited progress, because truths which are seen to be true guide them wherever they go, and lead them forth into wide fields, since every truth is of infinite extent and is in close connexion with a multitude of other truths.

They said, further, that the wisdom of the angels of the inmost heaven consists principally in this, that in every object they see Divine and heavenly things, and in a series of several objects they see still more wonderful things, for everything they see has a correspondence. When they see palaces and gardens their view is not arrested by these visible objects but penetrates to the interior truths whose outward expression they are and to which therefore they correspond (n. 170-176); and all this takes place with infinite variety according to the appearance of the objects; thus they obtain a comprehensive view of innumerable things in an orderly connexion, and this so affects their minds that they seem to be transported with delight.

271. The angels of the third heaven are of this character, because they live in love to the Lord, and that love opens the inner regions of the mind to the third degree and is the receptacle of all things of wisdom. It is further to be noted

that the angels of the inmost heaven are still being per fected in wisdom, and this in a manner different from the angels of the lowest heaven. Angels of the inmost heaven do not store up Divine truths in the memory, and therefore they do not account them as knowledge, but as soon as they hear them, they understand them and apply them to their life. Divine truths, therefore, remain with them as if they were inscribed on their hearts; for what is applied to the life is thus inherent in them.

But it is different with the angels of the lowest heaven; for they first store up Divine truths in the memory, accumulate them as knowledge and afterwards call them forth and perfect their understanding by them; and without any interior perception that they are true, they will to do them, and apply them to life; hence they are in comparative obscurity.

It is worthy of remark that angels of the third heaven are perfected in wisdom by hearing and not by sight. What they hear from preaching does not enter into their memory, but enters immediately into their perception and will, and becomes a part of their life; but the things which they see with their eyes enter into their memory, and they reason and talk about them. Thus it is evident that, for them, hearing is the way of wisdom. This also is from correspondence; for the ear corresponds to obedience, and obedience is a matter of life; but the eye corresponds to intelligence and intelligence pertains to doctrine. state of these angels is also described in many parts of the Word, as in Jeremiah: "I will put my law in their mind, and write it in their hearts. They shall teach no more every man his friend, and every man his brother, saying, Know ye Jehovah, for they shall all know me from the least of them unto the greatest of them" (xxxi. 33, 34). And in Matthew: "Let your discourse be Yea, yea; Nay, nay; for whatsoever is more than these cometh from evil" (v. 37). "What is more than these cometh from evil," because it is not from the Lord, for the truths in the minds of the angels of the third heaven are from the Lord, because they dwell in love to Him. Love to the Lord, in that heaven, means willing and acting according to Divine Truth, for Divine Truth is the Lord in heaven.

272. Another reason, and indeed in heaven the chief one, why angels are capable of receiving such exalted

wisdom, is that they are free from self-love; for so far as any one is without self-love he is able to grow wise in Divine things. Self-love closes the inner mind against the Lord and heaven and opens the outer mind and turns it towards self; and therefore all those in whom self-love rules are in thick darkness as to heavenly things, however enlightened they may be as to worldly things. Angels, on the other hand, being free from self-love, are in the light of wisdom; for the heavenly loves in which they live-love to the Lord and love to the neighbour—open the inner mind, because they are from the Lord and the Lord Himself is in them. That those loves constitute heaven in general and heaven with every one in particular, may be seen above (n. 13-19). Since heavenly love opens the inner mind to the Lord, all angels turn their faces to the Lord (n. 142); for in the spiritual world it is love that draws to itself the mind of every one, and in whatever direction it causes the mind to turn it also turns the face, because in the spiritual world the face makes one with the mind of which it is the outward form. Since love turns the mind and the face to itself, therefore also it unites itself with them; for love is spiritual union and communicates to them all that it has. From this turning and the resulting union and communication the angels derive their wisdom. That all union in the spiritual world is according to that turning, may be seen above (n. 255).

273. Angels are being continually perfected in wisdom; but still they cannot to eternity be so far perfected as to establish any proportion between their wisdom and the Divine Wisdom of the Lord; for the Lord's Divine Wisdom is infinite and the wisdom of the angels is finite, and there is no proportion between what is infinite and what is

finite.

274. Since wisdom perfects the angels and constitutes their life, and since heaven with its good flows into every one according to his wisdom, therefore all who are there desire and seek for it as a hungry man seeks food; for knowledge, intelligence and wisdom are spiritual nourishment, just as food is natural nourishment, and they correspond to each other.

275. The angels in one heaven and also those in one society, do not possess the same, but different degrees of

wisdom. Those who are in the centre possess the greatest wisdom and those who are round about even to the borders possess less. The decrease of wisdom according to the distance from the centre is like the decrease of light verging to shade (n. 43, 128). Their light also is of the same degree as their wisdom, for the light of heaven is Divine Wisdom, and every one is in the light according to his reception of that wisdom. Concerning the light of heaven and the various ways of receiving it, see above (n. 126-132).

THE STATE OF INNOCENCE OF THE ANGELS IN HEAVEN

276. The nature and quality of innocence are understood by few in the world and not at all by those who lead an evil life. Innocence indeed is visibly displayed in the face, speech and gestures, especially of little children; but its nature is not understood, and still less do men know that innocence is the abode of heaven with man. In making this known, let us proceed in order, and speak first of the innocence of infancy, next of the innocence of wisdom and lastly of the state of heaven in regard to innocence.

277. The innocence of infancy or of little children, is not genuine innocence, for it is only the external form of innocence and not its internal form; nevertheless one may learn from it what innocence is, for it shines forth from the faces of children, it is displayed in some of their gestures and in their earliest speech and affects those around them. The reason of this is that they have no internal thought; for they do not yet know what good and evil, nor what truth and falsity are; and these are the origin of thought. Hence they have no selfish prudence, no purpose and deliberate object, and, consequently, no evil intention. They have no selfhood acquired from the love of self and of the world; they attribute nothing to themselves, regarding all that they receive as coming from their parents; they are content and delighted with the few trifling things which are given them; they have no anxiety about food and clothing and none about the future; they do not look to the world or covet a multitude of its possessions; but they love their parents, their nurses and their infant companions, with whom they play in innocence; they suffer themselves to be led; they hearken and obey. And being in this state, they receive all things into their life and unconsciously acquire

becoming manners, speech and the rudiments of memory and thought, for the receiving and implanting of which their state of innocence serves as a means. But this innocence, as was said above, is external, being only of the body and not of the mind; for their mind is not yet formed, because the mind is composed of understanding and will and thought and affection therefrom.

It has been told me from heaven that little children are under the Lord's especial care, and that they are under the influence of the inmost heaven, where there is a state of innocence; and that this heavenly influence passes through their minds and affects them with nothing but innocence; hence innocence is displayed in their face and in some of their gestures; and it is this innocence by which parents are most intimately affected and which produces parental love.

278. The innocence of wisdom is genuine innocence because it is internal, for it belongs to the mind itself, and therefore to the will and to the understanding; and when there is innocence in these there is also wisdom, for wisdom belongs to the will and understanding. Hence it is said in heaven that innocence dwells in wisdom, and that an angel has just as much wisdom as he has innocence. This they prove by the fact that those who are in a state of innocence attribute nothing good to themselves, but regard all things as gifts from the Lord and ascribe them to Him; they wish to be led by Him and not by themselves; they love every thing that is good and are delighted with every thing that is true, because they know and feel that to love what is good and thus to will and do it, is to love the Lord, and to love what is true is to love their neighbour; they live contented with what they have, whether it be little or much, because they know that they receive as much as is good for them-those receive little for whom little is best, and those receive much for whom much is best-and they do not know themselves what is best for them, because that is known only to the Lord, whose providence in all things regards only eternal Hence they are not anxious about the future, but call anxiety for the future care for the morrow, which they define as grief at losing or at not receiving things which are unnecessary for the uses of life. With their companions they never act with an evil purpose, but with a good, just and sincere motive; acting with an evil purpose they call cunning, and shun it as the poison of a serpent, because it is utterly opposed to innocence. As they love nothing more than to be led by the Lord and to attribute to Him all that they have received, they are released from the domination of self-love, and so far as this is effected, the Lord Himself is present with them. For this reason they do not store up in the memory whatever truths they hear from Him, whether through the Word or by means of preaching; but they immediately obey them, that is, they will and act upon them, the will itself being their memory. These, for the most part, appear outwardly simple, but are inwardly wise and prudent; these were meant by the Lord when He said, "Be ye wise as serpents and harmless as doves" (Matt. x. 16). Such is the innocence of wisdom.

As innocence attributes nothing good to self, but ascribes all good to the Lord, and thus loves to be led by Him, and is receptive of all the good and truth from which wisdom is derived, man is so created that when he is a little child he may be in external innocence, and when he becomes old he may be in internal innocence, in order that by the former he may come into the latter, and from the latter again into the former. So also, a man, when he becomes old, dwindles in body and becomes again like a child, but a wise child and therefore an angel; for in an exalted sense an angel is a wise child. Hence it is that in the Word a little child signifies one who is innocent, and an old man

signifies a wise man in whom is innocence.

279. It is similar with every one who is being regenerated, for regeneration is re-birth as to the spiritual man. He is first introduced into the innocence of childhood, which consists, firstly, in acknowledging that he knows nothing of truth and has no power to do good of himself but only from the Lord; and, secondly, in desiring and seeking truth and good for their own sake. Good and truth are also given him by the Lord, as he advances in age. He is led first into a knowledge of them, and then from knowledge to intelligence, and, lastly, from intelligence to wisdom, innocence attending him at every step; for innocence consists, as was said, in the consciousness that one knows nothing true and can do nothing good from oneself, but only from the Lord. Without this faith and the perception which springs from it, no one can receive

anything of heaven, for in this principally consists the innocence of wisdom.

280. Since innocence consists in being led by the Lord and not by self, all who are in heaven are in innocence, for all who are there love to be led by the Lord. They know that to lead themselves is to be led by their selfhood which is the same thing as self-love; and he who loves himself does not allow himself to be led by another. Hence, therefore, as far as an angel lives in innocence, so far he is in heaven, that is, in Divine Good and Divine Truth, for to be in these is to be in heaven. The heavens therefore are distinguished according to the innocence of their inhabitants. The innocence of those who are in the lowest or first heaven is of the first or lowest degree; the innocence of those who are in the middle or second heaven is of the second or middle degree; but the innocence of those who are in the inmost or third heaven is of the third or inmost degree. These last, therefore, may be called the very innocence of heaven, for they above all the rest love to be led by the Lord as little children by their father. For this reason the Divine Truth which they hear, either directly from the Lord or indirectly through the Word and from sermons, is received directly into their will; and they act according to it and thus apply it to life; and this is why their wisdom is so much greater than that of the angels of the lower heavens (n. 270, 271). Since those angels are of this character they are nearest to the Lord, from whom they receive their innocence; and they are delivered from self-love, so that they live, as it were, in the Lord. In outward appearance they are simple, and to the eyes of angels of the lower heavens they seem small in stature like children and not very wise; but in reality they are the wisest of the angels of heaven; for they know that they have no wisdom from themselves and that to be truly wise is to acknowledge this, and also that what they know is as nothing in comparison with what they do not know. They say that to know, acknowledge and perceive this truth is the first step to wisdom. These angels are also naked, because nakedness corresponds to innocence.

281. I have spoken much with angels about innocence, and have been informed that innocence is the essence of all good, and therefore that good is really good only in

proportion as there is innocence within it; consequently wisdom is really wisdom only so far as it partakes of innocence; that it is the same with love, charity and faith; that on this account no one can enter heaven unless he possesses innocence, which is meant by the Lord when He says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of the heavens. Verily, I say unto you, whosoever shall not receive the kingdom of the heavens as a little child, he shall not enter therein" (Mark x. 14, 15; Luke xviii. 16, 17). Little children here, as elsewhere in the Word, mean the innocent. A state of innocence is also described by the Lord in

Matthew (vi. 25-34), but by correspondences only.

Good is genuine only so far as it has innocence within it, because all good is from the Lord and because innocence consists in desiring to be led by the Lord. I have also been informed that truth cannot be united with good nor good with truth except by means of innocence. Hence also an angel is not an angel of heaven unless there be innocence within him; for heaven is not within any one until truth is united to good in him. Hence the union of truth and good is called the heavenly marriage, and the heavenly marriage is heaven. I have been further informed that true marriage love derives its existence from innocence, because it arises from the union of good and truth in two minds, namely, those of husband and wife; and that this union when it descends into a lower sphere, takes the form of marriage love; for married partners love each other because they are united in mind. Hence there is a playfulness in marriage love like that of childhood and innocence.

282. Since innocence is the very essence of good with the angels of heaven, it is evident that the Divine Good proceeding from the Lord is innocence itself; for it is that good which flows into the angels and affects their inmost nature and disposes and fits them to receive all the good of heaven. It is similar with little children, whose minds are not only formed by the influx of innocence from the Lord, but are also continually adapted and disposed to receive the good of celestial love; for the good of innocence acts from the inmost degree of life, because, as was said, it is the essence of all good. Hence it is evident that all inno-

cence is from the Lord, and this is why the Lord, in the Word, is called the Lamb, for a lamb signifies innocence. Innocence being the inmost quality of all the good of heaven, it so affects the mind of any one who feels its presence—as on the approach of an angel of the inmost heaven—that he seems to lose control of himself and to be, as it were, transported with such delight that every worldly delight appears as nothing in comparison. This I state

from actual experience.

283. All who live in the good of innocence are to the same extent affected by the sight of innocence; but those who are not in the good of innocence are not so affected. For this reason all who are in hell are wholly opposed to innocence; they do not even know what innocence is; and such is their antagonism that so far as any one is innocent they burn to do him mischief, and hence they cannot bear to see little children, and as soon as they do see them they are inflamed with a cruel desire to injure them. From this it is evident that the selfhood of man, and therefore the love of self, is opposed to innocence; for all who are in hell are immersed in their selfhood and therefore in the love of self.

#### THE STATE OF PEACE IN HEAVEN

284. He who has not experienced the peace of heaven cannot understand that peace in which the angels dwell. Man, also, so long as he is in the body cannot receive the peace of heaven and therefore cannot perceive it, because his perception is merely natural. In order to perceive it, he would require to be raised in thought, withdrawn from the body and kept in the spirit, and then be in company with angels. Since the peace of heaven has been perceived by me in this way, I am enabled to describe it; not indeed as it is in itself, because for that purpose human words are inadequate, but only as it is in comparison with the mental repose which those enjoy who are content in God.

285. The two inmost things of heaven are innocence and peace; and they are called the inmost because they proceed directly from the Lord. Innocence is the source of all heavenly good, and peace is the source of all delight in

that good. Every good brings with it its own delight; and both the good and the delight flow from love; for what is loved is called good and is perceived as delightful. Hence it follows that these two inmost things, innocence and peace, proceed from the Lord's Divine Love and affect the angels from the inmost degree of life. That innocence is the essence of good may be seen in the preceding chapter which treats of the state of innocence of the angels of heaven; but that peace is the essence of delight which flows

from the good of innocence shall now be explained.

286. We shall speak first of the origin of peace. Divine peace is in the Lord and results from the union in Him of the Essential Divinity and the Divine Humanity. peace in heaven flows from the Lord and results in general from His union with the angels of heaven and, in particular, from the union of good and truth in every angel. These are the origins of peace. From this it is manifest that peace in the heavens is the Divine Sphere most intimately affecting with blessedness every good; that it is the source of all the joy of heaven; and that in its essence it is the Divine Joy of the Lord's Divine Love resulting from His conjunction with heaven and with every one there. This joy, perceived by the Lord in the angels, and by the angels from the Lord, is peace; and from this source the angels have all blessing, delight and happiness, in one word, all heavenly joy.

287. Since this is the source of peace, therefore the Lord is called the Prince of Peace, and says that peace is from Him and that in Him is peace. Angels are also called angels of peace and heaven the habitation of peace; as in the following passages: "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end" (Isa. ix. 6, 7). Jesus said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you" (John xiv. 27). "These things have I spoken unto you, that in me ye might have peace" (John xvi. 33). "Jehovah lift up his countenance upon thee, and give thee peace" (Num. vi. 26). "The angels of peace weep bitterly. The highways

lie waste" (Isa. xxxiii. 7, 8). "The work of righteousness shall be peace,—and my people shall dwell in the habitation of peace" (Isa. xxxii. 17, 18). That Divine and heavenly peace is the peace which is meant in the Word, is also evident from other passages where it named (Isa. lii. 7; liv. 10; lix. 8; Jer. xvi. 5; xxv. 37; xxix. 11; Hag. ii. 9; Zec. viii. 12; Ps. xxxvii. 37; and elsewhere). Since peace signifies the Lord and heaven and also heavenly joy and the delight in what is good, therefore the salutation of ancient times was, "Peace be with you," as is also the case at the present day, and this was approved by the Lord when He said to the disciples whom He sent forth, "Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it" (Luke x. 5, 6). And the Lord Himself, when He appeared to the apostles, said "Peace be with you" (John xx. 19, 21, 26). A state of peace is also signified in the Word, when it is said that Jehovah smelled an odour of rest (as in Exod. xxix. 18, 25, 41; Lev. i. 9, 13, 17; ii. 2, 9; vi. 8, 14; xxiii. 12, 13, 18; Num. xv. 3, 7, 13; xxviii. 6, 8, 13; xxix. 2, 6, 8, 13, 36). An odour of rest, in the celestial sense, signifies the perception of peace. Since peace signifies the union in the Lord of the Essential Divinity and the Divine Humanity and the conjunction of the Lord with heaven and with the Church and with all in heaven and the Church who receive Him, therefore the Sabbath was instituted for a memorial of these things, and was named from rest or peace, and was the most holy representative of the Church. On this account the Lord called Himself the Lord of the Sabbath (Matt. xii. 8; Mark ii. 27, 28; Luke vi. 5).

288. Because the peace of heaven is the Divine Sphere most intimately affecting with blessedness the good itself of the angels, it does not come to their manifest perception except as a heartfelt delight, when they are in the enjoyment of the good of their life, by pleasure when they hear truth which agrees with their good, and by cheerfulness of mind when they perceive the union of these two; nevertheless it flows down into all the acts and thoughts of their life, and is there clearly felt as joy. Peace varies in different heavens both in character and fulness according to the innocence of those who dwell there, because innocence and peace walk

hand in hand; for, as was said above, innocence is the source of all the good of heaven and peace is the source of all delight in that good. Hence it is manifest that we may say the same things of a state of peace as were said in the preceding section concerning a state of innocence in the heavens, because innocence and peace are united like good and its delight; for good is discerned by the delight it causes, and delight is known from the good which causes it; it is evident, therefore, that the angels of the inmost or third heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and that the angels of the lower heavens are in a less degree of peace, because in a less degree of innocence (n. 280). That innocence and peace exist together, like good and its delight, may be seen in children who, being in innocence, are also in peace; and because they are in peace everything with them assumes a playful character. But the peace of children is external, because internal peace, like internal innocence, exists only in wisdom, and therefore in that union of good and truth which is the source of all wisdom. Heavenly or angelic peace exists also with men who acquire wisdom from the union of good and truth, and are at rest in God; but, so long as they live in the world, it lies hidden in the inner regions of the mind, and is only revealed when they leave the body and enter heaven, for then the inner mind is opened.

289. Since Divine peace exists from the union of the Lord with heaven as a whole, and from the union of good and truth in every angel in particular, angels, when they are in a state of love, are in a state of peace, for then good is united to truth within them. That the states of the angels are varied from time to time may be seen above (n. 154–160). The case is similar with a man who is being regenerated. When the union of good and truth is effected in him, which occurs especially after temptations, he enters into a state of delight from heavenly peace. This peace may be compared to morning or dawn in spring, when, the night being past, at the rising of the sun everything on earth begins to live anew, the dew which falls from heaven causes plants to diffuse their odour, while the mild vernal temperature imparts fertility to the soil and gladdens the heart of man; and this takes place because morning or

7.5

dawn, in the time of spring, corresponds to the state of peace

of the angels in Heaven (n. 155).

290. I have also spoken with angels about peace, saying that it is called peace in the world when wars and hostilities cease between kingdoms and when enmity and discord cease among men; and that it is believed that internal peace is rest of mind when cares are removed, and especially tranquillity and delight arising from success in any under-But the angels said that rest of mind and tranquillity and delight arising from the removal of cares and from success in business appear to be constituents of peace, but are not really so, except with those who live in heavenly good, because there is no peace except in that good. For peace flows from the Lord into the inmost region of the mind and, thence descending, passes into the lower regions of the mind, and produces rest of the inner mind, tranquillity of the outer mind, and joy resulting therefrom. But those who lead an evil life have no peace. appears, indeed, as if they had rest, tranquillity and delight, when things come to pass according to their wishes, but all this is external and not internal; for they burn inwardly with enmity, hatred, revenge, cruelty and many other evil lusts, into which their minds are hurried as soon as they see any one who does not favour them, and these evils burst forth when not restrained by fear; hence their delight is in madness, but the delight of those who lead a good life is in wisdom. The difference is like that between hell and heaven.

### THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE

291. It is well known in the Church, that all good is from God and none from man, and that therefore no one ought to attribute any good to himself as his own; and it is also known that evil is from the devil. Those therefore who speak according to the doctrine of the Church, say of those who act well, and also of those who speak and preach piously, that they are led by God; but they say the contrary of those who do evil, and speak impiously. Now these things could not be, unless man were connected with heaven and also with hell; moreover, this connexion must be with his will and his understanding, for from them

the body acts and the mouth speaks. The nature and

quality of that connexion shall now be shown.

292. There are present with every man both good spirits and evil spirits: through good spirits he is connected with heaven and through evil spirits with hell. These spirits are in the world of spirits, which is midway between heaven and hell, and of which we shall treat particularly in the following pages. When these spirits come to man they gain access to his entire memory and thence to his entire thought; evil spirits have access to those things of the memory and thought which are evil, but good spirits to those things of the memory and thought which are good. The spirits do not know at all that they are present with man, but when they are with him they believe that all things of his memory and thought are their own; neither do they see man, because things in our solar world cannot

be objects of their sight.

The greatest care is taken by the Lord that spirits may not know that they are present with man; for if they did they would speak with him, and then evil spirits would destroy him; for evil spirits, being in connexion with hell, desire nothing more earnestly than to destroy man, not only his soul, that is, his faith and love, but also his body. It is otherwise when they do not speak with man; then they do not know that they are borrowing from man the subjects of their thoughts and conversation. For even their conversation with one another is borrowed from man, though they believe that what they speak is their own; now since every one esteems and loves what is his own, these spirits cannot but love and esteem man, although they are not aware of this. That there is such a connexion of spirits with man has been made so thoroughly known to me by the continual experience of many years, that there is nothing of which I am more certain.

293. Spirits who communicate with hell are adjoined to man, because man is born into evils of every kind, and hence his life is, at first, wholly derived from them; unless, therefore, spirits like himself were adjoined to him he could not live, nor indeed could he be withdrawn from his evils and be reformed. On this account the evil spirits maintain him in his own life, but the good spirits withdraw him from it. Thus, under the influence of both, he is kept in equilibrium, and since he is in equilibrium he is in freedom and can be withdrawn from evil and inclined to good, and good can also be implanted in him; this would be impossible if he were not in freedom. But freedom cannot be given to man unless spirits from hell influence him on one side and spirits from heaven on the other, and man be midway between them.

It has also been made known to me that so far as man's inherited and selfish nature is concerned, he would have no life unless he were permitted to be in evil; neither could he live unless he were in freedom; moreover he cannot be forced to good, for what is forced upon him cannot become permanent; on the other hand the good which man acquires in freedom is implanted in his will and becomes an integral part of his life; for these reasons man has communication both with hell and with heaven.

294. The nature and quality of the communication of heaven with good spirits and of hell with evil spirits, and of the consequent conjunction of heaven and hell with man shall also be explained. All spirits who are in the world of spirits have communication with heaven or with hell; the evil communicate with hell and the good with heaven. Heaven is divided into distinct societies and so is hell; and every spirit belongs to some society, receives his life by influx therefrom and therefore acts as one with it; now since man is conjoined with spirits, he is conjoined also with heaven or with hell, and indeed with that particular society there with which his own affection or love is in harmony; for all the societies of heaven are distinguished according to their affection for good and truth; and all the societies of hell are distinct according to their affection for evil and falsity. Concerning the societies of heaven, see above (n. 41-45, n. 148-151).

295. Those spirits are associated with man whose affection or love is similar to his own. Good spirits are associated with him by the Lord, but evil spirits are invited by man himself. The spirits present with him, however, are changed according to the changes in his affections, some spirits being with him in infancy, others in childhood, others in youth and manhood and others in old age. In infancy those are present who are in innocence and therefore in communication with the heaven of inno-

cence, which is the inmost or third heaven; in childhood, spirits are present who are in the affection of knowledge and in communication with the lowest or first heaven; in youth and manhood, spirits are present who are in the affection of truth and good and are therefore intelligent and in communication with the second or middle heaven; but in old age, spirits are present who are in wisdom and innocence and in communication with the inmost or third heaven.

But this association is effected by the Lord with those only who can be reformed and regenerated. The case is otherwise with those who cannot. Good spirits are associated with these also, that by them they may be withheld from evil as far as possible; but their direct connexion is with evil spirits who communicate with hell, and thus they are associated with spirits who are like themselves. If they are lovers of self, of gain, of revenge or of adultery, similar spirits are present with them, dwelling as it were in their evil affections; and if man cannot be restrained from evil by good spirits, these evil spirits inflame him, and, so far as their affection dominates his mind, they cling to him and never depart. Thus a wicked man is united with hell, and a good man with heaven.

296. The Lord governs man through spirits, because man is not in the order of heaven; for he is born into evils which are of hell, and is therefore in a state altogether contrary to Divine order. He must therefore be brought back into order, and this can only be done by means of spirits. would be different if man were born into good which is in accord with the order of heaven; for the Lord would not then govern him through spirits, but by means of order itself, and

therefore by the general influx from Heaven.

Man is indeed governed by this influx, but only as regards the process by which his thoughts and desires are expressed in speech and action, for both of these flow according to natural laws, and have nothing to do with the spirits who are associated with man. Animals also are governed by this general influx from the spiritual world, because they obey the laws of their existence, which they have not been able to pervert and destroy, having no power of independent thought. The distinction between men and beasts may be seen above

(n. 39).

297. It is further to be noted concerning the connexion of heaven with the human race, that the Lord Himself enters by influx, according to the order of heaven, both into the inmost and outermost regions of man's mind. He thus prepares him for the reception of heaven, regulates the outermost regions of his mind by the inmost, and also the inmost by the outermost, and thus maintains all things in an orderly connexion. This influx of the Lord is called direct influx; but the other influx through spirits is called indirect influx; the latter is maintained by means of the former. The direct influx is from the Divine Humanity of the Lord Himself, and passes into the will of man and through his will into his understanding and thus into his good, and through his good into his truth, or, what is the same thing, into his love and through his love into his faith, but not the reverse way; still less does it flow into faith without love, or into truth without good, or into an understanding of truth which does not come from the will. This Divine influx is perpetual, and by the good is received in their good, but not by the evil; for they either reject it, suffocate it or pervert it. Consequently they have an evil life which in the spiritual sense is death.

298. The spirits present with man, both those who are connected with heaven and those who are connected with hell, never influence man from their own memory and its thought; for if they were to influence him from their own thought man could not but believe that their thoughts were his own, as may be seen above (n. 256). Nevertheless there flows into man through them out of heaven an affection born of the love of good and truth, and out of hell an affection born of the love of evil and falsity. Therefore, so far as man's own affection accords with the inflowing affection, he receives it into his own thought, for man's inner thought is in perfect accord with his affection or love; but so far as it does not agree with the inflowing affection he does not receive it.

Since, therefore, no thought flows into man through spirits, but only affection for good or affection for evil, it is evident that man has the power of choice because he is in freedom; he can therefore by his thought receive good and reject evil; for he knows from the Word what is good and what is evil. Whatever he receives by thought arising from affection becomes part of his life, but what he does not so receive does

not become part of his life. From these considerations may be understood the nature of the influx into man of good from heaven and of evil from hell.

299. I have been instructed concerning the origin of man's anxiety, grief and the inward sadness which is called melancholy. There are spirits who are not yet united with hell, because they are still in their first state, of whom we shall speak hereafter when dealing with the world of spirits. These spirits love things undigested and injurious, such as putrefying food in the stomach. Such substances being delightful to them, they are present wherever such things exist in man, and talk with one another from their own evil The affection expressed in their speech flows from this source into man, and if contrary to the man's own, it fills him with sadness and deep anxiety; but if it be agreeable, it fills him with cheerfulness and gaiety. These spirits appear close to the stomach, some to the left, some to the right, some beneath and some above. They also appear to be near or distant, their position varying according to the state of their affections. That anxiety of mind is thus produced has been shown and proved to me by much experience: for I have seen them, heard them, spoken with them and felt anxieties arising from them; they have been driven away and the anxiety ceased; they have returned and the anxiety returned, and I have felt its increase or decrease as they approached or withdrew. From this it was evident to me why some people who do not know what conscience is-because they have none themselves-ascribe its pangs to the stomach.

300. The connexion of heaven with man is not like that of man with man, but is a union with his inner mind and thus with his spiritual or internal man. But there is also a connexion with his natural or external man by correspondences, of which we shall say more in the next chapter, when we speak of the connexion of heaven with man by the Word.

301. That the connexion of heaven with the human race and of the human race with heaven is of such a nature that the one continually depends on the other, will also be explained in the next chapter.

302. I have spoken with angels about the connexion of heaven with the human race, saying that those who belong

to the Church profess indeed that all good is from God and that angels are present with man, but that few really believe that angels are associated with man, still less that they are present in his thought and affection. The angels replied that they knew that men in the world think and speak in this manner; they expressed their astonishment that this should particularly be the case within the Church, where the Word is known to all, teaching them concerning heaven and its connexion with man; they declared that this connexion is such that man would be incapable of the slightest thought unless spirits were associated with him, and that his spiritual life depends upon it. They said that the cause of ignorance on this subject was that man believes he lives from himself, without a constant dependence on the First Cause of Life, and does not know that this connexion is maintained by means of the heavens; yet man, if that connexion were broken, would instantly fall down dead. If man believed, as is really the case, that all good is from the Lord and all evil from hell, he would not make the good in himself a matter of merit, neither would evil be imputed to him; for thus in all the good which he did or thought he would look to the Lord, and all the evil which flowed in would be cast back to hell whence it came. But since man does not believe that any influence reaches him from heaven or from hell, and thus supposes that all his thoughts and resolutions are in himself alone, and consequently originate from himself, he makes evil his own, and he defiles the inflowing good with the thought that it, too, is his own.

# THE CONJUNCTION OF HEAVEN WITH MAN BY THE WORD

303. Those who think in the light of interior reason can see that all things are connected by intermediate links with the First Cause and that whatever is not maintained in that connexion must cease to exist. For they know, when they reflect, that nothing can subsist from itself, but only from what is prior to itself, thus that all things so exist from the First Cause; and that the connexion with what is prior is like the connexion of an effect with its efficient cause; for when the efficient cause is withdrawn the effect is dissolved and falls to nothing. Since the learned have thought in this manner, they have perceived and stated that subsistence is

perpetual existence; and thus that, since all things originated from the First Cause, they perpetually exist, that is, subsist from the First Cause also. But the nature of the connexion of every thing with what is prior to itself and thus with the First Cause, whence all things exist, cannot be told in a few words, on account of its variety and diversity. We can only state in general terms that there is a connexion of the natural world with the spiritual world, and that hence there is a correspondence of all things of the natural world with all those of the spiritual world (n. 103-115), and also that there is a connexion and thence a correspondence of all

things of man with all things of heaven (n. 87-102).

304. Man is so created that he has both connexion and conjunction with the Lord; but with the angels of heaven he has only fellowship. He has no conjunction with angels, but only fellowship, because man by creation is like an angel as to the inner regions of his mind; for man has a will and an understanding like those of an angel. If, therefore, a man has lived according to Divine Order he becomes after death an angel and enjoys angelic wisdom. When, therefore, we speak of the conjunction of man with heaven we mean his conjunction with the Lord and also his fellowship with angels; for heaven is not heaven by virtue of anything proper to the angels, but by virtue of the Divine Sphere of the Lord. That the Divine Sphere of the Lord makes

heaven may be seen above (n. 7-12).

Man however has this, which angels have not-that he is not only in the spiritual world as to his inner mind, but also, at the same time, in the natural world as to his outer mind. His outer mind which is in the natural world includes all things contained in his natural or external memory, all his thought and imagination therefrom, and in general, all knowledge and science with their attendant delight and pleasure, so far as they relate to the world; and also many pleasures which belong to the senses of the body, together with his senses, his speech and actions. are ultimate things in which the Divine Influx of the Lord terminates, for it does not stop in the middle, but proceeds From all this it may be evident that the to its ultimates. ultimate of Divine order is in man, and that, because he is its ultimate, he is also its basis and foundation.

Since the Divine Influx of the Lord does not stop in the

middle, but proceeds to its ultimates, as was said, and since the middle region through which it passes is the angelic heaven, and the ultimate is with man, and since nothing unconnected can exist, it follows, that the connexion and conjunction of heaven with the human race are such that the one subsists from the other. The human race without heaven, would be like a chain without the hook from which it hangs; and heaven without the human race would be like a house without a foundation.

305. But man by the love of self and of the world broke his connexion with heaven and turned his mind away from it, and towards the world and himself; and since he so withdrew himself that he could no longer serve as a basis and foundation for heaven, therefore a medium was provided by the Lord, in the place of this basis and foundation for heaven, by which also the connexion between heaven and the human race might be maintained. This medium is the Word. But how the Word serves as such a medium, has been shown in many passages in the Arcana Coelestia; all of which may be seen collected together in the little work on The White Horse, mentioned in the Apocalypse; and also in the appendix to The New Ierusalem and its Heavenly Doctrine.

306. I have been informed from heaven that the most ancient people enjoyed direct revelation, because their minds were turned to heaven; and that there existed in consequence a conjunction of the Lord with the human race. After their time direct revelation ceased and indirect revelation by correspondences took its place. All Divine worship then consisted of correspondences, and on this account the Churches of that time were called representative Churches. The nature of correspondence and representation was then perfectly understood; and they knew that all things on the earth corresponded to or represented spiritual things in heaven and in the Church; and therefore outward acts, which were the externals of their worship, served them as means of thinking spiritually as angels do.

After the knowledge of correspondences and representations was forgotten, the Word was written, in which all the words and their meanings are correspondences, and therefore contain a spiritual or internal sense, of which the angels have a clear perception. For this reason, when a man reads the Word and understands it according to the sense of the letter, or the outward sense, angels understand it according to the internal or spiritual sense; for all the thought of angels is spiritual, but the thought of man is natural. These thoughts appear indeed very different. Still they constitute one whole, because they correspond to one another. Hence it is that after man had separated himself from heaven and had severed the bond which united him to it, the Lord provided the Word as a means of restoring that connexion.

307. The manner in which heaven is conjoined with man by the Word, I will illustrate by some passages from it. The New Jerusalem is described in the Apocalypse in these words: "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And I saw the holy city Jerusalem coming down from God out of heaven. The city was four square, and the length was as large as the breadth; and the angel measured the city with a reed, twelve thousand furlongs. The length, and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, the measure of a man, that is, of the angel. The building of the wall of it was of jasper; the city itself was pure gold and like unto clear glass; and the foundations of the wall of the city were garnished with every precious stone. The twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent glass" (xxi. 1, 2, 16-19, 21). Any one who reads these words understands them merely according to the sense of the letter, according to which the visible heaven and earth are to perish, a new heaven is to exist, and the holy city Jerusalem with all its dimensions as here described is to descend upon a new earth. But the angels present with man understand these things quite differently, for they understand spiritually what man understands naturally. By the new heaven and new earth they understand a new By the city Jerusalem coming down from God out of heaven, they understand its heavenly doctrine revealed by the Lord. By its length, breadth and height which are equal and each twelve thousand furlongs, they understand all the various forms of good and truth contained in that doctrine taken collectively. By the wall of

the city they understand the truths which protect it. By the measure of the wall, a hundred and forty-four cubits, the measure of a man, that is, of the angel, they understand the nature and quality of all those protecting truths taken collectively. By its twelve gates of pearl they understand introductory truths, for pearls signify such truths. By the foundations of the wall, which were of precious stones, they understand the kind of knowledge on which the doctrine is founded. By gold like unto clear glass, of which the city and its street consisted, they understand the good of love, which imparts clearness to doctrine and its truths. Angels perceive all these things in this way and not as men perceive them. The natural ideas of man pass into spiritual ideas with angels, without their knowing anything of the sense of the letter of the Word; for the angels know nothing of a new heaven and a new earth, a new city of Jerusalem, its wall, the foundations of the wall and the measures. And yet the thoughts of angels unite with the thoughts of man, because they correspond to one another. They unite almost like the words of a speaker and the understanding of them by a hearer, who does not attend to the words but only to their meaning. From this it is evident how heaven is conjoined with man by means of the Word.

Take another passage from the Word: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve Assyria. In that day Israel shall be the third with Egypt and Assyria, a blessing in the midst of the land, whom Jehovah of Hosts shall bless, saying, Blessed be the Egyptians my people, and the Assyrians the work of my hands, and Israel mine inheritance" (Isa. xix. 23-25). A comparison of the sense of the letter of the Word with its internal sense will make clear how man thinks when these words are read, and how the angels think. Man thinks, according to the sense of the letter, that the Egyptians and Assyrians are to be converted to God and accepted, and that they are to unite with the Israelitish nation; but angels think, according to the internal sense, of the man of the spiritual Church who is here described in that sense, whose spiritual mind is denoted by Israel, whose natural mind is denoted by the

Egyptian, and whose rational mind, being the intermediate link between them, is denoted by the Assyrian. The literal and the spiritual sense make one because they correspond. Therefore, when angels think spiritually and man thinks naturally, they are conjoined almost like soul and body; the internal sense of the Word is also its soul and the sense of the letter its body. Such is the Word throughout; hence it is evident, that it is the means of conjoining heaven with man; and that the sense of the letter serves as a basis and foundation.

308. There is also a connexion of heaven by means of the Word with those who are outside the Church, where the Word is not known; for the Church of the Lord is universal and embraces all who acknowledge a Divine Being and live in charity. These also after death are instructed by angels and receive Divine truths, on which subject more may be seen below in the chapter on the heathen. The universal Church on earth, in the sight of the Lord, appears as one man, just as heaven does (n. 59-72); but the Church where the Word is and where the Lord is therefore known, is as the heart and lungs in that man, and those of the human race, who live outside the Church where the Word exists, constitute the members of that man. Now it is well known that all the members and viscera of the whole body derive their life in various ways from the heart and lungs; thus also is derived the life of those of the human race who live outside the Church where the Word exists.

The connexion of heaven by means of the Word with those who are far away, may also be compared to light radiating from a centre in every direction; for there is in the Word Divine light in which the Lord and heaven are present, and from His presence light is sent even to those who are distant. It would be different if there were no Word. Further light is shed on this subject by what was said above concerning the form of heaven, according to which all the unity and community of heaven exist. Those who are in spiritual light understand this mystery, but those who are in spiritual light cannot understand it; for those who are in spiritual light see clearly innumerable things which those who are only in natural light either do not see at all or see but as one obscure whole.

309. Unless such a Word had been given on this earth, the

men of this earth would have been separated from heaven, and if separated from heaven, they would no longer have been rational beings; for human reason derives its existence from the influx of the light of heaven. The men of this earth are also incapable of receiving direct revelation and of being thus instructed in Divine truths; in this respect they differ from the inhabitants of other earths, whom I have described in another small work. For the men of this earth are more immersed in worldly and external ideas than the men of other earths; now, revelation is received through internal thought, for if received through external thought, the truth would not be understood. The character of the men of this earth appears plainly from those within the Church who, though they know from the Word about heaven and hell and about a life after death, yet deny them in their hearts; and of this class are many who have acquired a reputation for learning and who therefore might be expected to be wiser than others.

310. I have sometimes spoken with angels concerning the Word, saying that it is despised by some on account of its simple style; and that nothing is known about its internal sense, and therefore no one believes that such exalted wisdom lies concealed within it. The angels said that although the style of the Word appears simple in the sense of the letter, it is yet of such a character that nothing can be compared to it for excellence; because Divine wisdom is concealed not only in its general sense but also in every word; and that this wisdom shines forth in heaven. They meant to say that it is the light of heaven, because it is Divine Truth; for Divine Truth in heaven gives forth light (n. 132). They said also that without such a Word the men of our earth would have no light from heaven, nor would they be united with heaven; because that union exists in proportion as the light of heaven is present with man, and in the same proportion also Divine Truth is revealed to him by means of

Man does not know that union with heaven is effected by the correspondence of the spiritual sense of the Word to its natural sense, because men of this earth know nothing about the spiritual thought and speech of angels and how it differs from the natural thought and speech of men; but unless he knows this he cannot know anything of the nature of the internal sense, nor how union with heaven is thereby effected. They said also that, if men knew of this sense and when reading the Word would think in the light of that knowledge, they would come into possession of interior wisdom and into a still closer union with heaven, because they would thus enter into ideas like those of the angels.

#### HEAVEN AND HELL ARE FROM THE HUMAN RACE

311. In the Christian world it is quite unknown that heaven and hell are from the human race, for it is believed that angels were created such from the beginning, and that this was the origin of heaven; that the Devil or Satan was an angel of light who, because he became rebellious, was cast down with his crew, and that this was the origin of hell. Angels are amazed that there should be such a belief in the Christian world and especially that nothing at all should be known about heaven, although that is a leading doctrine of the Church; but since such ignorance prevails, they rejoice in heart that it has pleased the Lord now to reveal to mankind many things respecting heaven and also hell, and thus as far as possible, to dispel the darkness which is daily increasing, because the Church has come to its end. They wish for this reason that I should declare from their lips that there is not one angel in the whole heaven who was so created from the beginning, nor any devil in hell who was created an angel of light and was cast down thither; but that all, both in heaven and in hell, are from the human race; in heaven, those who lived in the world in heavenly love and faith, in hell those who lived in infernal love and faith; and that hell taken as a whole is what is called the Devil and Satan. The hell which is behind, where dwell those called evil genii, is called the Devil; and the hell which is in front, where dwell those called evil spirits, is called Satan. The character of each of these hells will be explained in the The angels said that the Christian world following pages. has formed an erroneous belief respecting the inhabitants of heaven and hell from certain passages of the Word, understood according to the sense of the letter only, and not illustrated and explained by genuine doctrine from the Word; for the literal sense of the Word, unless illumined by genuine doctrine, bewilders the mind and begets ignorance, heresies and errors.

312. Another reason for the existence of this belief with members of the Church is, that they believe that no one will go to heaven or hell until the time of the last judgment. About this, they have conceived the idea that all visible things are then to perish, that new things will come into existence, and that the soul is then to return into its body, and that in consequence of this reunion all will live again as men. This belief involves the idea that angels were created such from the beginning; for it is impossible to believe that heaven and hell are from the human race, and at the same time to believe

that no man will go there till the end of the world.

But that men may be convinced that it is not so, it has been granted me for many years past to associate with angels, and also to speak with those who are in hell. Sometimes I have done so continuously from morning to evening, and have thus learnt the truth about heaven and hell. This experience has been granted me in order that those who belong to the Church may no longer continue in their erroneous faith as to a resurrection at the day of judgment, as to the state of the soul in the meantime, and also as to angels and the devil. This, being a belief in what is false, involves everything in obscurity and induces in those who think for themselves on such subjects, doubt and finally denial. For they say in their hearts: "How can so vast a heaven, with so many constellations, and the sun and the moon, be destroyed and dissipated? How can the stars fall from heaven to the earth, although they are greater than the earth? And how can bodies eaten up by worms, destroyed by putrefaction and scattered to all the winds, be gathered together again to their soul? Where is the soul in the mean time, and what is it without the senses which it had in the body?" Besides many similar things, which cannot be believed, because they are incomprehensible, and which, with many, destroy belief in the life of the soul after death, and in heaven and hell, and in other matters belonging to the faith of the Church. That they have destroyed faith is evident from those who say: "Who has come from heaven to us and told us that it is so? What is hell? Is there any? What does it mean that man is to be tormented with fire to eternity? What is the day of judgment? Has it not been vainly expected for many ages?" Besides many other things which imply a denial of all.

This is the mental attitude of many who, on account of their worldly wisdom, are called learned and well informed. Lest, therefore, such men should any longer disturb and seduce the simple in faith and heart and cause infernal darkness respecting God, heaven and eternal life, and other subjects which depend on these, the interior senses of my spirit have been opened by the Lord, and thus it has been granted me to speak, after their death, with all whom I ever knew in the life of the body; with some for days, with others for months and with others for a year; and also with so many others, that I should underestimate number if I were to say a hundred thousand, many of whom were in the heavens, and many in the hells. I have also spoken with some two days after their decease, and have told them that funeral services were then being held and preparations made for their burial; to this they replied that it was right to put away that which had served them for a body and for bodily functions in the world; and they wished me to say that they are not dead; that they live and are men now just as before; they have only passed from one world into another; that they are not aware of having lost anything, because they have a body and senses as before, an understanding and will as before, and thoughts and affections, sensations and desires, like those they had in the world. Many of those who had recently died, finding themselves to be living men as before and in a similar state—for the first state of life after death is such as it had been in the world, but is gradually changed either into that of heaven or hellwere filled with new joy at being alive and said that they had not believed it would be so. They were much surprised that they had lived in such ignorance and blindness about the state of their life after death; and especially that those who belong to the Church were in such ignorance and blindness, when they, above all others in the world, might be enlightened with regard to these things. They then saw for the first time the cause of their blindness and ignorance, which is, that external things relating to the world and to the body had occupied and filled their minds to such a degree that they could not be raised into the light of heaven, nor view matters relating to the Church otherwise than as mere doctrines to be professed; for bodily and worldly things, when loved as they are at this day, induce

total darkness in the mind when it tries to penetrate to the

things that lie beyond.

313. Very many of the learned from the Christian world are amazed when they find themselves after death with a body, garments and houses, as in the world; and when they call to mind what they had thought about the life after death, about the soul, spirits and heaven and hell, they are overcome with shame and say that they had thought foolishly, and that the simple in faith thought much more wisely than Learned men who have confirmed themselves in such ideas and who have ascribed all things to nature, have been examined, and it has been found that their inner minds were completely closed, and their outer minds open, so that they did not look to heaven but to the world and therefore also to hell. For so far as the inner mind is opened man looks to heaven, but so far as the inner mind is closed and his outer mind is open, he looks to hell. This is because the inner mind is formed for the reception of all things of heaven, and the outer mind for the reception of all things of the world; and those who receive the world, without at the same time receiving heaven, receive hell.

314. That heaven is from the human race is also evident from the fact that angelic minds and human minds are similar. Both enjoy the faculties of understanding, perceiving and willing, and both are formed to receive heaven; for the human mind is just as capable of wisdom as the angelic mind, but it does not become so wise in the world, because it is in an earthly body, and in that body its spiritual part thinks in a natural manner. It is different when the human mind is released from its connexion with the body, for then it no longer thinks naturally but spiritually; and when it thinks spiritually its thoughts are incomprehensible and indescribable to the natural man, and thus it becomes possessed of angelic wisdom. From this it may be seen that the internal man, which is called his spirit, is in its essence an angel (n. 57), and when released from the earthly body is like an angel in human form; (an angel is in a perfect human form n. 73-77); but when the internal man has no outlook upwards, but only downwards, then after his separation from the earthly body he is still in a human form, but a direful and diabolical one; for he cannot look upwards to heaven, but only downwards to hell.

- 315. Whoever is instructed concerning Divine order may understand that man was created to become an angel, because in him is the ultimate basis of order (n. 304), in which, whatever originates from heavenly and angelic wisdom can be moulded into form, renewed and multiplied. Divine order never halts midway nor forms anything there without an ultimate—for then it would not be in its fulness and perfection—but always proceeds to the ultimate basis; and when there, it moulds into form, renews and reproduces itself by the means there collected. This is done by procreation, and therefore the ultimate plane is the seminary of heaven.
- 316. The Lord rose again not only as to His spirit but also as to His body, because He glorified His whole Humanity when He was in the world, that is, He made it Divine; for the soul, which He had from the Father, was in itself absolutely Divine, and the body being made a likeness of the soul, that is, of the Father, also became Divine. Hence it is that He, unlike any other man, rose again both as to soul and body. This He also made plain to the disciples, who imagined when they beheld Him that they saw a spirit, saying, "Behold My hands and My feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones as ye see Me have" (Luke xxiv. 36-39); by which words He declared that He was a man not only as to the spirit, but also as to the body.

317. In order that it may be known that man lives after death and that he goes either to heaven or hell according to his life in the world, many things have been made known to me about the state of man after death, which will be mentioned in their order in the following pages, when we

come to speak of the world of spirits.

## THE HEATHEN, OR NATIONS OUTSIDE THE CHURCH, IN HEAVEN

318. It is a common opinion that those who are born outside the Church and are called Heathen or Gentiles, cannot be saved because they do not possess the Word, and thus do not know the Lord, without whom there is no salvation. Yet it may be known that they also are saved, from these facts alone; that the mercy of the Lord is boundless, and is extended to every one; that they are born men

as really as those within the Church, who are but few in comparison; and that it is not their fault that they do not know the Lord. Every one whose reason is at all enlightened may see that no man is born for hell; for the Lord is love itself and His love consists in desiring the salvation of all. Therefore He has provided that all men should have some kind of religion and should thereby acknowledge God and have interior life; for it is interior life to live according to one's religious belief, because then man looks to the Divine Being; and so far as he does this he does not look to the world, but removes himself from the world, that is, from a life absorbed in worldly and

outward things.

319. That Gentiles are saved as well as Christians will be evident to those who understand what it is that constitutes heaven with man; for heaven is within a man, and it is those who have heaven within themselves who go to heaven. It is heaven to know God and to be led by Him; for the first requirement of every religion is to acknowledge Him. A religion which does not acknowledge God is no religion; and the precepts of every religion have respect to worship; for they teach in what manner He is to be worshipped, in order that worship may be acceptable to Him; and when this precept is so fixed in a man's mind that he wills and loves it, he is led by the Lord. known that Gentiles live a moral life as well as Christians and many of them a better life than Christians. a moral life either for the sake of the Divine Being or for the sake of men in the world; but only the moral life which is lived for the sake of the Divine Being is spiritual life. Both appear alike in their outward form, but in their inward form they are altogether different; the one saves man, the other does not save him. For he who lives a moral life for the sake of the Divine Being is led by Him; but he who lives a moral life for the sake of men in the world is led by himself.

This may be illustrated by an example. He who abstains from doing evil to his neighbour because it is contrary to religion and thus contrary to all that is Divine, abstains from doing evil from a spiritual motive; but he who avoids doing evil to another merely through dread of the law or fearing loss of reputation,

honour or gain, and thus for the sake of himself and the world, abstains from doing evil from a natural motive and is led by himself. The life of the latter is natural, but the life of the former is spiritual. The man whose moral life is spiritual has heaven in himself; but he whose moral life is only natural has not heaven in himself. The reason is that heaven flows in from above and opens man's inner mind, and through his inner mind influences his outer mind; whereas the world flows in from below and opens the outer mind, but not the inner mind; for there is no influx from the natural world into the spiritual, but only from the spiritual world into the natural; and therefore if heaven be not received at the same time as what is natural, the inner mind is closed. From this it may be seen who receive heaven in themselves and who do not. But heaven in one man is not the same as it is in another, for it differs in each according to his affection for good and thence for truth. Those who live in the affection for good for the sake of the Divine Being love Divine Truth; for good and truth mutually love each other and desire to be united. For this reason the Heathen, though in the world they do not live in real truths, yet acquire them in the other life if they have a love for truth.

320. A certain spirit from among the Gentiles who had lived in the world in the good of charity according to his religious belief, heard some Christian spirits reasoning about the creeds; for spirits reason with each other much more thoroughly and acutely than men, especially about different forms of good and truth. He wondered at their disputing in that manner, and said that he did not like to hear such contentions, for they reasoned from mere appearances and fallacies. He instructed them by saying: "If I am good, I know, from that very good, what things

are true, and what I do not know I can learn."

321. I have learnt in many ways that Gentiles who have led a moral life and lived in obedience and subordination and in mutual charity, according to their religious belief, and have thus acquired some degree of conscience, are accepted in the other life and are there most carefully instructed by angels in the various forms of good and truth belonging to faith; and that when they are being instructed they behave themselves modestly, intelligently and wisely,

and easily receive truths and adopt them. They have formed for themselves no false principles, contrary to the truths of faith, which have to be shaken off; still less do they entertain unbecoming thoughts about the Lord, like many Christians, who have no other idea of Him than as of an ordinary man. Gentiles, on the contrary, when they hear that God was made Man, and thus manifested Himself in the world, at once acknowledge it and adore the Lord, saying that God has fully manifested Himself, because He is the God of heaven and of earth and because the human race is His. It is indeed a Divine Truth that without the Lord there is no salvation, but this is to be understood as meaning that there is no salvation but from the Lord. There are in the universe many earths and all are full of inhabitants, yet scarcely any of them know that the Lord assumed Humanity on our earth. Yet since they adore the Divine Being under a human form, they are accepted and led by the Lord. On this subject see the little work on The Earths in the Universe.

322. There are among Gentiles, as among Christians, both wise and simple. That I might be instructed as to their character I have been permitted to speak with both, sometimes for hours and days. There are no wise men now like those who lived in ancient times, especially in the Ancient Church, which extended over a great part of the Asiatic world, and from which religion was communicated to many nations. That I might know their character, I have been allowed to have familiar conversation with some of them.

I once met with one who had been among the wiser men of his time and was consequently well known in the learned world, with whom I conversed on various subjects. I was led to believe that he was Cicero. I knew that he was a wise man and therefore I spoke with him about wisdom, intelligence, order, the Word and lastly about the Lord. Concerning wisdom, he said that there was none but that which enters into life, and that the term could not be applied to anything else; concerning intelligence, he said that it was derived from wisdom; and concerning order, that it was from the Supreme God, and that to live according to that order was to be wise and intelligent. As to the Word, when I read to him something from the prophets, he was exceedingly

delighted and especially with the fact that each of the names and words had an interior signification; he was amazed that the learned at this day are not delighted with such a study. I perceived clearly that the inner regions of his thought or mind were open. He said that he could not attend any longer because he had a perception of something more holy than he could bear, so deeply was his mind affected. At length I spoke with him about the Lord, saying, that He was born a man but was conceived of God; that He put off the maternal humanity and put on the Divine Humanity; and that it is He who governs the universe. To this he replied that he knew many things respecting the Lord and perceived in his own manner that if mankind were to be saved it could not have been effected by any other means. In the meantime, some evil-minded Christians infused into his mind various unseemly ideas, to which however he paid no attention. He said that their behaviour was not to be wondered at, because in the life of the body they had acquired unbecoming ideas on the subject, and that until these were removed they could not admit such ideas as confirm the truth; but that this can be done by those who are only in ignorance.

323. I have also been permitted to speak with others who lived in ancient times and who were then among the wiser men of their time. They were seen first in front at a distance, whence they could obtain a comprehensive view of my inner thoughts. From one idea of thought they could discover a whole series, amplifying it with delightful conceptions of wisdom combined with beautiful representations. I perceived from this that they were wise men, and I was told that they had lived on earth in ancient times. Then they drew nearer; and when I read to them something from the Word, they were very greatly delighted. I had a perception of their delight and pleasure, and saw that it arose principally from the fact that every thing that they heard from the Word represented and denoted heavenly and spiritual things. They said that when they lived in the world their manner of thinking, speaking and writing was of this nature, and that to this they had especially applied their wisdom.

324. The Gentiles of the present day are not so wise, but most of them are simple in heart; and such of them as

have lived in mutual charity receive wisdom in the other life: and of these an example or two may be cited. When I read the seventeenth and eighteenth chapters of Judges about Micah, whose graven image, Teraphim and Levite were taken from him by the sons of Dan, there was present a spirit from the Gentiles who in the life of the body had worshipped a graven image. As he listened attentively to what was done to Micah and heard of the grief which he endured on account of his graven image which the Danites took away, he was affected with such grief that, in his deep distress, he could scarcely collect his thoughts. I perceived his sorrow and at the same time the innocence of all his affections. Some Christian spirits who were present noticed him and wondered that the worshipper of a graven image should be so greatly moved by feelings of mercy and innocence. Afterwards some good spirits spoke with him, saying that a graven image ought not to be worshipped and that, being a man, he was capable of understanding this; that he ought to think, quite apart from the graven image, of God the Creator and Governor of heaven and earth, and to acknowledge that God is the Lord. When this was said the interior affection of his worship was communicated to me, and I perceived that it was much more holy than is the case with Christians. From this it may be evident that the Gentiles enter heaven more easily than the Christians of the present day, according to these words of the Lord in Luke: "Then shall they come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God: and behold, there are last who shall be first, and there are first who shall be last" (xiii. 29, 30). For in the state in which this spirit then was, he could be imbued with all things of faith and could receive them with inward affection; he possessed the compassion which flows from love, and there was innocence in his ignorance; and when these qualities are present, all things of faith are received as it were spontaneously and with joy. He was afterwards received among the angels.

325. A company was heard one morning at a distance, and from the attendant representations I saw that they were Chinese; for they presented the appearance of a hegoat with a woolly coat, and of a cake of millet and an ebony spoon, together with the idea of a floating city.

They desired to come nearer to me, and when they approached, they said that they wished to be alone with me, that they might disclose their thoughts. But they were told that they were not alone, and that there were others who were displeased at their wishing to be alone with me when there were other guests. On perceiving this displeasure, they began to consider whether they had offended against their neighbour or claimed anything for themselves which belonged to others; and since all thoughts in the other life are diffused around, I was enabled to perceive the disturbance of their minds arising from the idea that, possibly, they had injured those who were displeased, together with a feeling of shame on that account and other commendable emotions. Hence it was evident that they were possessed of charity. Soon afterwards I conversed with them, and at length spoke about the Lord. When I called Him Christ, I perceived in them a degree of repugnance which was found to originate in the ideas they had received in the world, in consequence of knowing that Christians led worse lives than they did and were devoid of charity. When, however, I simply called Him the Lord, they were deeply affected. They were then informed by angels that the Christian doctrine, more than any other in the whole world, insists on love and charity, but that there are few who live according to it.

There are Gentiles who during their life in the world knew both by conversation and report that Christians lead wicked lives, being addicted to adultery, hatred, quarrelling, drunkenness and similar crimes, which they themselves abhorred, because such things are contrary to their religious principles. These in the other life are more timid than others about accepting the truths of faith; but they are informed by angels that Christian doctrine and faith itself inculcate a very different life, and that Christians live less according to their doctrine than the Gentiles do. When they perceive these things they receive the truths of faith

and worship the Lord, but not so readily as others.

326. It is common for Gentiles who have worshipped any god under the form of an idol, statue or graven image, when they enter the other life, to be conducted to certain spirits who take the place of their gods or idols, in order that they may put away their phantasies; and when they

have been with them for some days, they are taken away

again.

Those who have worshipped men are also occasionally taken to them, or to others who personate them—as for example many of the Jews are to Abraham, Jacob, Moses and David—but when they perceive that they are men like themselves and that they can give them no help, they are ashamed, and are led away to places suited to their own life. Among the Gentiles in heaven, the Africans are most beloved, because they receive the good and truth of heaven more easily than others. They wish especially to be called obedient, but not faithful; Christians, they say, may be called faithful because they possess the doctrine of faith; but they must not be so called, unless they receive that doctrine, or, as they express themselves, are able to receive it.

- 327. I have conversed with some who were of the Ancient Church. By the Ancient Church is meant that which existed after the flood, and extended through many kingdoms; as Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia, including Tyre and Zidon, and through the land of Canaan on both sides of Jordan. The men of this Church then knew that the Lord was to come, and they were imbued with the good of faith, but still they fell away and became idolaters. They were in front towards the left, in a dark place, and in a miserable state. Their speech had a monotonous piping sound, and was almost devoid of rational thought. They said that they had been in that place for many ages, and that they were occasionally taken out of it to perform menial services These led me to think of many Christians, who are not outwardly idolaters, but are so inwardly, being worshippers of themselves and the world and denying the Lord in their hearts, and to consider what lot awaits them in the other life.
- 328. That the Church of the Lord is spread over the whole globe, and thus is universal; and that all those are members of it who have lived in the good of charity according to their religious belief; and that the Church where the Word is and by which the Lord is known, is, to those who are outside the Church, like the heart and lungs in man, from which all the viscera and members of the body derive

life in various ways, according to their form, situation and connexion, may be seen above (n. 308).

#### LITTLE CHILDREN IN HEAVEN

329. Some believe that only children who are born within the Church go to Heaven, but not those who are born outside the Church; for they say that children within the Church are baptised and are thereby initiated into the faith of the Church. They are unaware that no one receives Heaven or faith by baptism; for baptism is only an indication and reminder that man must be regenerated, and that he who is born within the Church can be regenerated; for the Word contains the Divine truths by which regeneration is effected, and the Lord, who is the Regenerator, is known from the Word. Be it known, therefore, that every child, whether born within the Church or out of it, whether of good parents or of wicked parents, is received by the Lord when he dies, and is brought up in heaven. He is there taught according to Divine order, and is imbued with affections for good, and by means of them with a knowledge of the truth; and afterwards, as he advances in intelligence and wisdom, he is introduced into heaven and becomes an angel. Every one, who thinks with judgment, may know that no one is born for hell, but all for heaven, and that it is man's own fault if he goes to hell; but little children cannot as yet be in fault.

330. Children who die are still children in the other life. They have the same infantile mind, the same innocence in their ignorance and the same tenderness in all things. They have only the rudimentary capacity of becoming angels; for children are not yet angels, but afterwards become angels. Every one on leaving this world enters the other world in his existing state of life, a little child in a state of childhood, a boy in a state of boyhood and a youth, a man or an old man, in a state of youth, manhood or old age; but the state of every one is afterwards changed. The state of children surpasses that of all others in innocence, evil being not yet rooted in them by actual life. Innocence also can have all things of heaven implanted in it, for it receives within itself the truth of faith and the good

of love.

331. The state of little children in the other life far

surpasses that of children in this world, for they are not clothed with an earthly body, but with a body like that of angels. The earthly body in itself is dull and does not receive its first sensations and impulses from the inner or spiritual world, but from the outer or natural world. Therefore little children in the world must learn to walk, to control their movements and to speak; and even their senses, for example those of sight and hearing, must be developed by use. It is different with children in the other life; for they are spirits and act at once as their inner mind prompts. They walk and speak without practice, but at first they speak only from general affections not clearly distinguished into ideas. In a short time however they are initiated into these, the reason being that their inner mind is in harmony with their outer mind. That the speech of angels flows from affections modified by ideas, so that their speech is a perfect expression of their thoughts which arise from affection, may be seen above (n. 234-245).

332. As soon as little children are raised from the dead, which takes place immediately after death, they are taken up into heaven and committed to the care of angels of the female sex who in the life of the body loved children tenderly and at the same time loved God. Since these angels, when in the world, loved all children with a motherly tenderness, they receive them as their own; and the little children also love them instinctively as if they were their own mothers. There are as many little children under the care of each one as she desires from a spiritual parental affection. heaven appears in front before the forehead, directly in the line or radius in which angels look to the Lord. situation is there because little children are under the immediate protection of the Lord, and the heaven of innocence, which is the third heaven, flows into them.

333. Children are of different dispositions, some being of the same disposition as the spiritual angels and some of the same as the celestial angels. Those who are of a celestial disposition are seen in that heaven to the right, and those of a spiritual disposition to the left. All children in the Grand Man or heaven, are in the province of the eyes; those of a spiritual disposition in the province of the left eye and those of a celestial disposition in the province of the right eye; because the Lord is seen by angels who are in the spiritual kingdom before the left eye and by those who are in the celestial kingdom before the right eye (n. 118). Since little children are in the province of the eyes in the Grand Man or heaven, it is evident that they are under the immediate care and protection of the Lord.

334. How little children are educated in heaven shall also be briefly described. They learn to speak from their instructress, and their first speech is merely a sound expressive of affection, which by degrees becomes more distinct as ideas enter into it; for ideas derived from affection constitute all angelic speech, as may be seen in the chapter on this subject (n. 234-245). Their affections, which all proceed from innocence, are first aroused by the delightful objects they see around them; and as these objects have a spiritual origin, heavenly influences flow into their affections at the same time, by means of which their minds are developed, and thus they are daily perfected. When this first period is passed they are transferred to another heaven, where they are instructed by

masters; and so on.

335. Little children are instructed principally by representations suited to their capacity. These are so beautiful and so full of interior wisdom as to surpass belief. In this way an intelligence which derives its life from good is gradually imparted to them. I may here describe two representations which I was permitted to see, from which the nature of others may be inferred. The angels first represented the Lord rising from the sepulchre, and at the same time the union of His Humanity with His Divinity. This they did in a manner so wise as to exceed all human wisdom, and yet in an innocent and child-like way. They also presented the idea of a sepulchre, but not at the same time an idea of the Lord, except so remotely that it was scarcely perceived to be the Lord; for in the idea of a sepulchre there is something funereal, which they thus removed. Afterwards they cautiously admitted into the sepulchre something ethereal appearing like very pure water, by which they alluded, also with becoming remoteness, to spiritual life in baptism.

Afterwards I saw them represent the Lord's descent to those who were bound and His ascent with them into heaven, which was done with incomparable prudence and piety. One thing was peculiarly child-like. They let down little chords very soft and tender and almost invisible, by which they raised up the Lord in His ascent; always with holy fear lest any part of the representation should touch upon anything but what is spiritual and heavenly. To these were added other representations of the nature of games suited to the minds of little children, by which they are led

to the knowledge of truth and affection for good.

336. How tender their understanding is was also shown Their minds were put into communication with my own, while I was repeating the Lord's prayer, and I felt that the inflow of their thought into my mind was so tender and soft as to be almost like pure love; and at the same time I noticed that their understanding was open above even to the Lord, for what proceeded from them was as if it flowed from Him through them. The Lord, also, flows into the ideas of little children chiefly through their inmost mind, for nothing has closed their ideas, as is the case with adults. No false principles have closed them to the perception of truth, nor a life of evil to the reception of good and consequently of wisdom. Hence it is evident that little children do not come immediately after death into an angelic state, but are gradually introduced into it by the knowledge of good and truth; and this is according to all heavenly order. For the minutest particulars of their disposition are known to the Lord, and therefore they are led, in harmony with all their most delicate impulses and inclinations, to receive truth from good and good from truth.

337. In what manner all things are instilled into them by charming and pleasant experiences suited to their disposition, has also been shown to me. I have seen little children most beautifully clothed, having their breasts adorned and their tender arms encircled with garlands of flowers resplendent with the most delightful and heavenly colours. Once, also, I saw some children with their instructresses accompanied by maidens in a park-like garden most beautifully adorned, not so much with trees, as with arbours and covered walks of laurel and with paths leading to its centre. The children themselves were clothed in the manner just mentioned, and when they entered the garden the clustering flowers above the entrance shone

forth most gaily. This indicates the nature of their delights, and also that by these pleasant and charming things they are led to the good of innocence and charity, which is thus

continually instilled into them by the Lord.

338. It was shown me by a mode of communication usual in the other life what the ideas of little children are when they see objects of any kind. Every single object seemed to be animated with life, and therefore every idea of their thought is instinct with life. I also perceived that the ideas of children on earth are nearly the same, when they are playing their games; for as yet they have no power of reflection, such as adults have, to show them what is inanimate.

339. It was said above that little children are either of a celestial or a spiritual disposition. Those of a celestial disposition are easily distinguished from those of a spiritual disposition. Their thought, speech and actions are so gentle that scarcely anything appears but what flows from the good of love to the Lord and from love to other children; but those of a spiritual disposition are not so gentle, and in everything they do there appears something comparable to the fluttering of wings. The difference is seen, also, when they express indignation, as well as in other matters.

340. Many persons may suppose that children remain such in heaven, being as children among the angels. Those who do not know what an angel is may have been confirmed in that opinion by paintings and images in churches, in which angels are represented as little children. But the case is not so at all. Intelligence and wisdom are what make an angel, and so long as little children do not possess intelligence and wisdom, they are indeed with the angels, but are not themselves yet angels; when however they become intelligent and wise, they then for the first time become angels. I have indeed been surprised to see that they then no longer appear as little children, but as adults; for they are no longer of a child-like disposition, but of a more mature angelic disposition, and this is the result of their intelligence and wisdom.

Children appear more mature and therefore as youths and young men, in proportion as they increase in intelligence and wisdom, because these are real spiritual nourishment. That which nourishes their minds nourishes also their bodies. This is the result of correspondence; for the form of the body is but the outward form of the mind. It should be known that children in heaven do not advance beyond early manhood, but remain in that state to eternity. That I might know for certain that it is so, I have been permitted to speak with some who were brought up as children in heaven, and had grown up there. I have spoken with some when they were children, and again with the same, when they had become young men, and I have learnt from them the progress of their life from the one age to the other.

341. That innocence is the quality which receives into itself all heavenly influences, and thus that the innocence of little children is the foundation of all the affections of good and truth, is evident from what was said above concerning the innocence of angels in heaven (n. 276-283); it was there stated that innocence consists in desiring to be led by the Lord and not by self; and that consequently man is so far in innocence as he is removed from his own selfish nature: and so far as any one is thus removed he is in the Lord's Divine nature, which is called His righteousness and merit. But the innocence of little children is not genuine innocence because it is as yet devoid of wisdom. Genuine innocence is wisdom, for so far as any one is wise he loves to be led by the Lord; or, what comes to the same thing, so far as any one is led by the Lord he is wise. Little children therefore are led from the innocence of infancy, or external innocence, which is their first state, to the innocence of wisdom or inward innocence. This innocence is the end of all their instruction and progress, and so when they arrive at the innocence of wisdom, the innocence of infancy which had served in the meantime as the basis of their life, becomes a part of their very nature.

The character of the innocence of little children has been represented to me by a symbol as it were of wood, almost devoid of life, which is vivified as they are perfected by the knowledge of truth and affection for good. Afterwards the nature of genuine innocence was represented by a most beautiful infant, naked and full of life; for the really innocent, who are in the inmost heaven, and thus nearest to the Lord, appear before the eyes of other angels just like infants, and

some of them naked, for innocence is represented by the nakedness without shame, of which we read in connexion with the first man and his wife in paradise (Gen. ii. 25); and so, when their state of innocence was lost, they were ashamed of their nakedness, and hid themselves (iii. 7, 10, 11). In a word, the wiser the angels are, the more innocent they are; and the more innocent they are, the more they appear to themselves like little children; hence it is that in the Word, infancy signifies innocence (n. 278).

342. I have questioned angels about little children as to whether they are pure from evils, because unlike adults they are incapable of deliberate wickedness; but I was told, that they are equally in evil, indeed, that they also are nothing but evil; that they, like all angels, are withheld from evil and maintained in good by the Lord; so that it appears to them as if their goodness originated in themselves. Lest, therefore, children who have grown up in heaven should conceive a false idea of themselves and imagine that the good which they possess originates in themselves and not from the Lord, they are sometimes allowed to lapse into the evils which they have inherited, and to remain in them until they see,

acknowledge and believe the truth on the subject.

The son of a certain king, who died in infancy and grew up in heaven, conceived a notion of this kind. He was, therefore, allowed to lapse into the life of evil in which he had been born, and then I perceived from the sphere of his life that he had a disposition to domineer over others and to make light of adultery, for he had inherited these evils from his parents. After he had acknowledged that this was his nature, he was received again among the angels with whom he had been before. No one in the other life suffers punishment on account of hereditary evil, for it is not his own, and he is therefore not to blame for possessing it; but he is punished on account of the actual evil which he has made his own, that is so far as he has appropriated hereditary evil to himself by actual life. Children are introduced into a state of their hereditary evil when they become adults, not that they may suffer punishment for it, but that they may learn that of themselves they are nothing but evil; that by the mercy of the Lord they are taken into heaven and away from the hell which is within them; and that they are in heaven not from any merit of their own, but by the mercy of the Lord; and that thus they may not boast of their goodness before others, for this is contrary to the good of

mutual love, as it is contrary to the truth of faith.

343. Several times, when little children who were in a purely infantile state have been present with me in companies, I heard from them a sound as of something tender and confused; this was because they were not yet acting in unison, as they afterwards do when they become more mature. my surprise, the spirits with me could not refrain from inciting them to speak; for this desire is natural to spirits. I observed that on all these occasions the children resisted and were unwilling to speak, and that their refusal and resistance were attended with a kind of indignation; and when they were permitted to speak freely they only said: "It is not so." I have been informed that little children are tempted in this way, that they may learn by such experience not only to resist what is false and evil, but also to avoid thinking, speaking and acting at the bidding of another; and thus they learn to refuse to be led by any one but the Lord.

344. From what has been stated, the nature of the education of little children in heaven should be evident, namely, that by the understanding of truth and the wisdom of love they are introduced into angelic life; this consists in love to the Lord and mutual love, in both of which there is How different the education of children on innocence. earth often is will appear from the following example. was in the street of a great city and saw little boys fighting with each other. The crowd which flocked round them looked upon this scene with much pleasure; and I was informed that their parents incited their little boys to such combats. Good spirits and angels, who saw these things through my eyes, were so shocked, that I perceived their horror, especially at the parents inciting their children to such things. They said, that thus in early life parents extinguish all the mutual love and all the innocence which children receive from the Lord, and instil into them hatred and revenge; and that they thus deliberately exclude their children from heaven, where there is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such conduct.

345. The difference between those who die when little

children and those who die at a mature age shall also be explained. Those who die in adult life have acquired from the earthly and material world a basis of life which they This basis of life is their memory take with them. and its natural affection for bodily things; this remains unchanged, but it is quiescent; still it serves as the ultimate basis of their thought after death, for their thought flows into it. Hence it is, that the memory, its contents, and their correspondence with the rational mind are what determine man's state after death. But those who die in infancy and are brought up in heaven, have no such basis, but, instead, a natural one from a spiritual origin, since they take nothing from the material world and the earthly body; and therefore they cannot be imbued with such gross affections and consequent thoughts as others have, because they receive all things from heaven. Besides, children do not know that they were born in the world; they believe that they were born in heaven. Thus they know nothing of any birth but the spiritual birth, which is effected by the knowledge of good and truth, and by intelligence and wisdom, by virtue of which man is truly a man; and since these are received from the Lord, they believe, and love to believe, that they are the Lord's own children. But still the state of men who grow up on earth may become as perfect as the state of little children who grow up in heaven, if they remove bodily and earthly loves, which are the loves of self and the world, and in their place receive spiritual loves.

## THE WISE AND THE SIMPLE IN HEAVEN

346. It is believed that in heaven the wise will have more glory and eminence than the simple, because it is said in Daniel, "They that be intelligent shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (xii. 3); but few know who are meant by "the intelligent," and by those "who turn many to righteousness." The common belief is that the erudite and learned are meant, especially those who have taught in the Church and have excelled others in doctrine and preaching, and still more those who have converted many to the faith. In the world all such are regarded as intelligent, but these are not the intelligent

in heaven, of whom these words are spoken, unless they understand heavenly things. What this means shall now

be explained.

347. Heavenly intelligence is interior intelligence, arising from the love of truth; it is not cultivated for the sake of any glory in the world, nor of any glory in heaven, but for the sake of truth itself, with which those who possess it are most intimately affected and delighted. Those who are affected and delighted with truth itself are similarly affected by the light of heaven, by Divine Truth, yea, by the Lord Himself; for the light of heaven is Divine Truth and Divine Truth is the Lord in heaven (n. 126-140). This light enters only the inner recesses of the mind, for they alone are formed to receive that light; and as it enters, it also affects them with delight because whatever is received from a heavenly source has in it something pleasant and delightful. Hence comes genuine affection for truth, which is the affection for truth for its own sake. Those who live in this affection or love enjoy heavenly intelligence and shine in heaven as with the brightness of the firmament. They shine thus because the Divine Truth, wherever it is in heaven, gives forth light (n. 132); and the firmament of heaven signifies by correspondence that interior understanding, both in angels and men, which is in the light of heaven.

But those who live in the love of truth either for the sake of glory in the world or for the sake of glory in heaven, cannot shine in heaven; because they are not affected with delight by the light of heaven, but by the light of the world, which in heaven is thick darkness. their leading motive is the exaltation of self, because it is the end they have in view; and when that is the end in view man regards himself in the first place and looks upon the truths which are subservient to his own exaltation, only as means to that end, and therefore as his servants. he who loves Divine truths for the sake of his own exaltation, accepts them only out of regard for himself, and not for the Lord. For this reason he turns away the sight of his understanding and faith from heaven to the world, and from the Lord to himself. Such persons therefore are in the light of the world, and not in the light of

heaven.

Outwardly, and in the sight of men, they appear as intelligent and learned as those who are in the light of heaven, because they speak in a similar manner; sometimes, indeed, they seem to speak more wisely; for they are excited by self-love and are skilled in counterfeiting heavenly affections; but in their inward form, as seen by the angels, they are of a totally different character. Hence it may in some measure be seen who are meant by the intelligent who shall shine in heaven as the brightness of the firmament; it shall now be explained who are meant by those that turn many to righteousness, and who shall shine as the stars.

348. Those that turn many to righteousness are the wise, and in heaven those are called wise who are imbued with good and who apply Divine truths immediately to their life. For Divine Truth, when applied to life, is converted into good, for it then becomes a matter of the will and the love, and all such things are called good. These therefore are called wise, for wisdom has relation to life. On the other hand, those are called intelligent who do not apply Divine truths at once to life, but first commit them to the memory, from which they are afterwards drawn forth and applied to life. In what manner and degree the intelligent differ from the wise in the heavens, may be seen in the chapter which deals with the two kingdoms of heaven, the celestial and the spiritual (n. 20-28); and in the chapter which treats of the three heavens (n. 29-40). The angels of the Lord's celestial kingdom, in the third or inmost heaven, are called righteous because they attribute no righteousness to themselves, but all to the Lord; and the righteousness of the Lord in heaven is the good which flows from Him. These therefore are they who turn many to righteousness, and of these also the Lord says, "The righteous shall shine as the sun in the kingdom of my Father" (Matt. xiii. 43). They shall "shine as the sun," because they live in love to the Lord derived from Himself, and the sun signifies that love (n. 116-125). The light also around them is flame-coloured, and the ideas of their thought are similarly tinged, because they receive the good of love directly from the Lord as the sun in heaven.

349. All who have acquired intelligence and wisdom in the world are received into heaven and become angels, every one according to the quality and degree of his intelligence and wisdom. For whatever a man acquires in the world remains and is taken with him after death; it is also increased and amplified within, but not beyond, the degree of his affection and desire for good and truth. Those who have had but little affection and desire for good and truth receive but little, although this is as much as they are able to receive within that degree; and those who have had much affection and desire receive much. The degree of their affection and desire is like a measure which is filled full; more therefore is given to him who has a large measure; and less to him who has a small one. is so, because the love, from which spring affection and desire, receives everything which accords with itself; hence a man receives according to his love. This is meant by the Lord's words: "Unto every one that hath shall be given, and he shall have more abundantly" (Matt. xiii. 12; xxv. 29). "Into your bosom shall be given good measure, pressed down, shaken together and running over" (Luke vi. 38).

350. Every one is received into heaven who has loved truth and good for their own sake; those therefore who have loved much are called wise; but those who have loved but little are called simple. The wise in heaven dwell in much light, but the simple dwell in less light, every one according to the degree of his love for good and truth. To love truth and good for their own sake is to will them and do them; those love, who will and do, but those who neither will nor do are devoid of love. These also love the Lord and are loved by Him; for good and truth come from the Lord and therefore the Lord is in them; and, consequently, He dwells with those who receive good and truth into their life by willing and doing them. Man, also, regarded in himself is nothing but his own good and truth; because good is in his will and truth is in his understanding, and man is such as his will and understanding are. From this it is evident that man is so far loved by the Lord as his will is formed by good and his understanding by truth. To be loved by the Lord is also to love the Lord; for love is mutual, and the Lord enables him who is loved to love in return.

351. It is believed in the world that those who have

acquired much knowledge, whether from the teachings of the Church and the Word, or from a study of the sciences, have a profounder and keener perception of the truth than others, and are therefore more intelligent and wise. Such men also entertain a similar opinion of themselves; but the nature of true intelligence and wisdom and also of that which is spurious and false shall be explained in what follows.

True intelligence and wisdom consist in seeing and perceiving what is true and good and thence what is false and evil, and in accurately distinguishing the one from the other, by an inward sight and perception. Every man has an inner mind and an outer mind. The inner mind is that of the internal or spiritual man and the outer mind is that of the external or natural man. So far as his inner mind is developed and united with his outer mind, he becomes capable of seeing and perceiving truth. Man's inner mind can be formed only in heaven, but his outer mind is formed in the world. When the inner mind is formed in heaven, then its contents flow into the outer mind which is of the world, and thus the latter is brought into correspondence and acts as one with the former. When this is accomplished man has interior sight and perception. In order that the inner mind may be formed man must look to the Divine Being and to heaven; for, as has been said, the inner mind is formed in heaven and man looks to the Divine Being when he believes in Him and acknowledges that all truth and good and consequently all intelligence and wisdom are from Him; and he believes in Him when he is willing to be led by Him. In this way and no other is the inner mind of man opened.

The man who has this faith and leads a life according to it has the power and ability to become intelligent and wise. But in order to become intelligent and wise he must learn many things relating not only to heaven but also to the world; those which relate to heaven, from the Word and from the Church; and those which relate to the world, from the different branches of learning. So far as man learns these things and applies them to life, he becomes intelligent and wise: for these things perfect the interior sight of his understanding and the interior affection of his will. The simple of this class are those whose inner minds are open, but are not thus cultivated by spiritual, moral, civil and

natural truths. They can decide as to the truth of anything they hear, but they cannot see the essential nature of the truth. The wise of this class are those whose inner minds are not only open but cultivated, and they have a perfect understanding and perception of the truth. From these considerations the nature of true understanding and wisdom

may be clearly understood.

352. Men of spurious intelligence and wisdom are unable to see and perceive from an interior point of view what is true and good, and thence what is false and evil; they only believe anything to be true and good or false and evil which is said to be so by others, and then they confirm it. Such men, since they do not see truth in the light of truth itself, but accept it on the authority of another, can adopt and believe falsity as easily as truth and afterwards firmly convince themselves that it is true; for what a man firmly believes appears to him as if it were true and there is nothing false which may not become a settled conviction of the mind. The inner minds of such men are open only from beneath, but their outer minds are open so far as they have formed settled convictions. For this reason the light by which they see is not the light of heaven, but the light of the world, which is called natural light. In this light falsities can shine like truths, and when they are confirmed they can even be brilliantly luminous but not with the light of heaven. Of this class the less intelligent and wise are those who have confirmed themselves strongly in their opinions, and the more intelligent and wise are those who have confirmed themselves less strongly. From these facts it is manifest what spurious intelligence and wisdom are.

Those are not to be included in this class who, in childhood, believe what they are taught by their instructors, but who when they are older and think in the light of their own understanding do not adhere to these ideas, but desire the truth and seek it, and are inwardly delighted when they find it; these, because they love truth for its own sake, want to see the truth of anything before they confirm it.

This may be illustrated by an example. There was a conversation among certain spirits as to why animals are born with all the knowledge suited to their nature, but man is not so born; and the reason was said to be, that animals exist in the order of their life but man does not. He, therefore, must be brought into that order by knowledge and science; whereas, if man were born in the order of his life—which is to love God above all things and his neighbour as himself—he would be born with intelligence and wisdom, and hence also, as his knowledge increased, he would have a belief in all truth. Good spirits saw this immediately, and perceived that it is so by the very light of truth; but the spirits who had confirmed themselves in faith alone and had thereby cast aside love and charity, could not understand it, because the light of confirmed falsity obscured the light of truth.

353. False intelligence and wisdom is all such intelligence and wisdom as is separated from an acknowledgment of the Divine Being; for when men do not acknowledge the Divine Being but regard nature as divine, they think from the bodily senses, and they are merely sensuous men, however much they may be esteemed in the world for their education and learning; for their learning does not rise above the visible objects of the world. Such knowledge they retain in their memory and regard almost from a material point of view, although the same knowledge serves the truly intelligent for the formation of the understanding. By the sciences are meant the various kinds of experimental knowledge, such as physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, history and also the critical studies and languages of the learned world. Prelates who deny the Divine Being and do not elevate their thoughts above the sensuous impressions of the external man, regard the things of the Word as others regard the sciences. They neither treat them as matters for consideration nor do they view them in the light of the rational mind, for their inner mind is closed, as well as that part of the outer mind which is nearest to the inner mind. This is closed, because they have turned themselves away from heaven and have inverted those faculties which are capable of looking heavenwards, and which, as observed above, constitute the inner mind of man. For this reason they cannot see what is true and good, because with them these things are in thick darkness, while what is false and evil is in the light. However, sensuous men are able to reason; some of them reason more adroitly and acutely than other men, but only from the illusions of the senses confirmed by

their scientific knowledge; and because they can thus reason, they think themselves wiser than others. The fire of affection which kindles their arguments is the fire of the love of self and of the world. These possess false intelligence and wisdom and are meant by the Lord in Matthew: "Seeing they see not, and hearing they hear not, neither do they understand" (xiii. 13, 14, 15). And in another place: "Thou hast hid these things from the intelligent and wise,

and hast revealed them unto babes" (xi. 25, 26).

354. I have spoken with many of the learned after their departure from the world, with some of the most distinguished reputation, who are celebrated for their writings in the literary world, and with others who are not so celebrated, but, who, nevertheless, possessed profound wisdom. Those who at heart denied the Divine Being, however much they professed to believe in Him with their lips, had become so stupid, that they could scarcely understand any civil, much less any spiritual truth. I perceived, and saw too, that the inner regions of their minds were so closed as to appear black (such things are presented to the sight in the spiritual world) and thus that they could not endure any heavenly light, nor admit any influence from heaven. The black appearance of their inner minds was deeper and more widespread with those who had confirmed themselves against the Divine

Being by their erudition.

Such men in the other life receive all falsity with delight and drink it in as a sponge does water; but they repel all truth, as an elastic bony surface repels what falls upon it. I have also been told that the inner minds of those who have confirmed themselves against the Divine Being and in favour of nature are ossified: their heads down to the nose also appear hard, like ebony, which is an indication that they have no longer any perception. Men of this description are immersed in gulfs, which appear like bogs, where they are harassed by the phantasies into which their false notions are turned. Their lust for fame and glory is an infernal fire which urges them to attack one another and to torment those who do not worship them as deities; and this torment they inflict on one another by turns. Into such things is changed all that worldly learning which has not received within itself light from heaven through the acknowledgment of the Divine Being.

355. That such men are of this nature, when they come after death into the spiritual world, may be concluded from this fact alone; that the whole contents of the natural memory, which are directly connected with the things of bodily sense, like the scientific knowledge above mentioned, are then quiescent, and only rational conclusions deduced therefrom are of use for thought and speech. Man, indeed, carries with him all the natural memory, but its contents no longer come within his view, nor do they enter his thought, as when he lived in the world. And so, he cannot draw anything thence or bring it forth into spiritual light, because the contents of the natural memory have no connexion with that light. But rational or intellectual conclusions which man deduces from the sciences, while he lives in the body, agree with the light of the spiritual world; therefore so far as the spirit of man is made rational by knowledge and science in the world, he is rational after his release from the body; for then man is a spirit, and it is the spirit which thinks in the body.

356. We spoke above (n. 319) of certain men who by knowledge and science have acquired intelligence and wisdom and have applied everything to the use of life, and at the same time acknowledged the Divine Being, loved the Word and lived a spiritual and moral life. For these men the sciences had served as the means of becoming wise and also of confirming their faith. I have perceived, and seen too, the inner regions of their mind, which appeared to be transfused with light of a white, flaming or blue colour, like that of translucent diamonds, rubies and sapphires; and this in proportion to the reasons for believing in the Divine Being and in Divine truths which they had gathered from their knowledge of nature. Such is the appearance of true intelligence and wisdom when presented to view in the spiritual world. It is derived from the light of heaven, and that light is the Divine Truth proceeding from the Lord, which is the source of all intelligence and wisdom (n. 126-133). The surfaces which reflect that light and in which modifications like those of colour are presented, are the inner regions of the mind; and the confirmation of Divine truths by the natural sciences, produces those variegations. For the interior mind of man looks into the contents of the natural memory, and the things which it finds

there confirmatory of truth it transforms, as it were, by the fire of heavenly love, brings them forth and refines them into spiritual ideas. This is unknown to man while he lives in the body, for although he then thinks both spiritually and naturally, he takes account only of his natural thought and is not aware of his spiritual thought. When however he comes into the spiritual world, he has no perception of what he had thought naturally in the world, but only of what he thought spiritually; and thus his state is changed.

From these considerations it is evident that man is made

spiritual by means of knowledge and science, and that they are the means of becoming wise; but only with those who in faith and life have acknowledged the Divine Being. These also are welcomed in heaven more gladly than others, and are among those in the midst (n. 43) because they are in more light than the rest. These are the intelligent and wise in heaven, who shine as the brightness of the firmament, and who give light as the stars; but the simple there are those who have acknowledged the Divine Being, loved the Word and lived a spiritual and moral life, while they have not cultivated the inner faculties of their minds by knowledge and science; for the human mind is like ground, which is fruitful in the degree to which it has been cultivated.

## THE RICH AND POOR IN HEAVEN

357. There are various opinions concerning admission into heaven. Some suppose that the poor are admitted and not the rich; some that the rich and the poor are alike admitted; and others that the rich cannot be admitted, unless they give up their wealth and become like the poor; and every one supports his opinion from the Word. those who make a distinction, as regards heaven, between the rich and the poor do not understand the Word. Word in its interior sense is spiritual, but in the literal sense it is natural; and therefore those who understand the Word according to the literal sense only, and not according to any spiritual sense, are mistaken in many things, and especially in regard to the rich and poor: for they suppose that it is as difficult for the rich to enter heaven as for a camel to go through the eye of a needle; and that it is easy for the poor merely because they are poor, since it is said, "Blessed are

the poor, for theirs is the kingdom of heaven" (Luke vi. 20). But those who know anything of the spiritual sense of the Word think otherwise. They know that heaven is for all, whether rich or poor, who live the life of faith and love; but who are meant in the Word by the rich and the poor, will be shown in what follows. From much conversation and intercourse with angels I know for a certainty that the rich enter heaven as easily as the poor; that no man is excluded from heaven on account of his wealth, and that no one is received into heaven because he is poor. There are in heaven both rich and poor, and many of the rich are more honoured and enjoy greater happiness than the poor.

358. It may be stated at once as a preliminary, that a man may acquire riches and amass wealth so far as opportunity is given him, provided it be not done by craft or fraud; that he may eat and drink daintily, provided he does not give up his life to such things; he may have a fine dwelling suitable to his rank, associate with his fellow-men, as others do, frequent places of amusement and talk about the affairs of the world; and need not go about like a devotee with a sad and sorrowful countenance and drooping head, but may be glad and cheerful; nor need he give his goods to the poor, except so far as affection leads him. In a word, he may live outwardly just like a man of the world, and these things do not hinder his admission into heaven, provided he thinks about God as he ought and deals sincerely and justly with his neighbour. For man is such as his affection and thought are, or such as his love and faith. All external acts derive their life from affection and thought, for to act is to will and to speak is to think, since every one acts from his will and speaks from his thought. Therefore the statements in the Word that man will be judged according to his deeds, and that he will be rewarded according to his works, mean that he will be judged and rewarded according to his thought and affection which are the source and inspiration of his deeds; for deeds take their character entirely from the thought and affection, and are on no account to be considered apart from them.

It is evident therefore that the external mind of man does nothing of itself but only acts as it is prompted by the inner mind. The case may be illustrated thus:—If any one acts sincerely and avoids defrauding another merely because he dreads the law or fears the loss of reputation, honour or gain, he would defraud him to the utmost of his power if he were not restrained by that fear; and therefore he has fraud in his thought and will although his deeds outwardly appear sincere. Such a man, being inwardly insincere and fraudulent, has hell in himself. But he who acts sincerely and avoids defrauding another because it is an offence against God and against the neighbour, would not wish to defraud another even if he could; his thought and will are his conscience and he has heaven in himself. The deeds of both appear similar, in outward form, but inwardly they are utterly different.

359. A man therefore may live outwardly as others do; he may grow rich, keep a plentiful table, live in a splendid house and wear fine apparel according to his rank and occupation; he may enjoy delights and gratifications and engage in worldly affairs for the sake of occupation and business and for the recreation both of his mind and body, provided that he inwardly acknowledges the Divine Being and wishes well to his neighbour; hence it is evident that it is not so difficult as many believe to enter the way of heaven. The only difficulty consists in being able to resist the love of self and the world, and in preventing them from becoming predominant, for they are the source of all evils. That it is not so difficult to enter the way of heaven as is believed is meant by these words of the Lord: "Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light" (Matt. xi. 29-30). The Lord's yoke is easy and His burden light because so far as a man resists the evils which flow from the love of self and the world, he is led by the Lord and not by himself; and the Lord then resists those evils in man and removes them.

360. I have spoken with some after their death, who, while they lived in the world, had renounced the world and given themselves up to an almost solitary life in order that by the withdrawal of their thoughts from worldly things they might have leisure for pious meditation, believing that they would thus find their way to heaven. But such persons in the other life are of a melancholy cast of mind. They despise others who are not like themselves and are indignant because they do not obtain greater happiness than others,

believing that they have deserved it; they care nothing about others; and turn aside from the duties of charity by means of which there is union with heaven. They long for heaven more than others, but when they are taken up among angels they cause anxieties, which disturb the angels' happiness. They are therefore separated from them and then betake themselves to desert places, where they lead a life similar to that which they had led in the world.

Man cannot be prepared for heaven except by means of a life in the world; for the effects, which are the ultimate expressions of his affection, take place there; and unless affection expressed itself in action, which can only be done in social life, it would be stifled and man would no longer care for his neighbour but only for himself. Hence it is evident, that a life of charity to the neighbour (which means doing what is just and right in every occupation and employment) leads to heaven, but not a life of piety without charity; consequently, the works of charity and the increase of the life of charity by their means, can exist only so far as man is engaged in the employments of life, and not if he avoids them.

I will illustrate this from experience. Many who were engaged in trade and commerce in the world and became rich by these means are in heaven; but not so many of those who attained distinction and wealth by means of their high offices. The reason is that the latter, by the gains and honours bestowed upon them as dispensers of justice and equity, and also by conferring posts of profit and honour on others, were induced to love themselves and the world and thus to turn away their thoughts and affections from heaven and concentrate them on themselves. For so far as man loves himself and the world and regards himself and the world in all he does, he alienates himself from the Divine Being, and banishes himself from heaven.

361. The lot of the rich in heaven is such that they excel the rest in opulence. Some of them dwell in palaces, in which all things are refulgent as with gold and silver and they have an abundance of all things needful for the uses of life. They do not however in the smallest degree set their hearts on these things but only on the uses they subserve. These they see, as it were, in brightness and light, but the gold and silver appear in comparative obscurity and shade.

The reason is that they loved uses in the world and regarded gold and silver only as means and instruments. Uses themselves shine thus in heaven; the good of use like gold and its truth like silver. Such therefore as were their uses in the world, such is their wealth and such their delight and happiness.

Good uses consist in providing the necessaries of life for oneself and one's family and in desiring abundance for the sake of one's country, and also for the sake of one's neighbour, to whom a rich man can do good in many more ways than a poor one; and because he can thus withdraw his mind from an indolent life, which is injurious, since it fosters the wicked thoughts which arise from the evil innate in him. These uses are good so far as the Divine Being is present within them, that is, so far as man looks to Him and to heaven; he then deems these his chief good, and

wealth only a means of attaining it.

362. Very different is the lot of the rich who have not believed in the Divine Being and have rejected from their mind all things of heaven and the Church. They are in hell where filth, misery and want exist. Riches when loved as an end in themselves are changed into such things; and so are the uses to which they have been put, which were either that those who possessed them might live as they liked and indulge in pleasures, might give the rein more fully and freely to iniquity, or that they might be more famous than others whom they despised. Such riches and their uses become filthy, because they have nothing spiritual in them but only what is earthly; for a spiritual purpose in riches and the uses to which they are applied is like a soul in the body and as the light of heaven on a moist soil. Without the light of heaven they become putrid like a body without a soul and like a moist soil without the light of These are they whom riches have led astray and withdrawn from heaven.

363. Every man's ruling affection or love remains with him after death, nor is it wholly destroyed to eternity; for the spirit of man is of exactly the same nature as his love; and, mysterious though it may appear, the body of every spirit and angel is the external form of his love, perfectly corresponding to its internal form, which is that of his natural and rational mind. It is owing to this that the

character of a spirit is known by his face, gestures and speech; and thus also man's spirit would be known, while he lives in the world, if he had not learned to counterfeit by his face, gestures and speech, qualities that are not really his. This shows that man remains to eternity such as his ruling affection or love is.

I have spoken with some who lived seventeen centuries ago, whose lives are well known from the literature of that time; and I found that the same love still rules them as when they lived on earth. From this it is plain that the love of riches and of the uses they were put to, remains with every one to eternity, and that it is of exactly the same nature as in the world. There is, however, this difference, that with those who had employed them for good uses, riches are turned into delights according to these uses; and that riches with those who had employed them for evil uses are turned into filth, which to them is as delightful as riches were in the world, because of the evil uses to which they put them. They are then delighted with filth, because filth corresponds to filthy pleasures and crimes, which were the uses to which they applied riches; it corresponds also to covetousness, which is the love of riches without any regard for their use. Spiritual filth is nothing else.

364. The poor go to heaven, not on account of their poverty, but on account of their life; for the life of every one follows him, whether he be rich or poor. There is no special mercy shown to the one or to the other; he who has lived well is admitted into heaven, and he who has lived ill is rejected. Besides, poverty seduces and draws men away from heaven as much as wealth does. There are very many among the poor who are not contented with their lot, who covet many things and believe riches to be a blessing. They are angry, therefore, if they do not obtain them, and think ill of the Divine Providence. They also envy others the good things which they possess and defraud them when they have the opportunity; and they, as well as the rich, live in sordid pleasures. But it is otherwise with the poor who are contented with their lot and are careful and diligent in their work, who love labour better than idleness, and act sincerely and faithfully; and who at the

same time live a Christian life.

I have sometimes spoken with those who had been peasants and common people when they lived in the world, and who believed in God and did what was just and right in their several occupations. They enquired into the nature of charity and faith, because they were anxious to know the truth, and because in the world they had heard much about faith, but in the other life much about charity. Therefore they were told that charity is everything which relates to life, and faith everything which relates to doctrine; consequently, that charity consists in willing and doing what is just and right in every occupation, but faith consists in thinking justly and rightly; that faith and charity are united like doctrine and life according to it, or like thought and will; and that faith becomes charity, when a man wills and does what he thinks just and right, and that then they are not two things but one. This they understood well and rejoiced, saying that when they were in the world, they could not understand how a belief could be anything apart from life.

365. From these considerations it is clear that the rich enter heaven as well as the poor, the one as easily as the other. It is believed that the poor are admitted easily and the rich with difficulty, because the Word, where it speaks of the rich and the poor, has not been understood. In the spiritual sense of the Word, the rich signify those who, being within the Church where the Word is known, are rich in the knowledge of good and truth; the poor signify those who, not being in the Church and therefore not possessing the Word, are destitute of that knowledge but yet desire it. The rich man who was clothed in crimson and fine linen and who was cast into hell, signifies the Jewish nation, which is called rich because it had the Word, and was therefore rich in the knowledge of good and truth. Garments of crimson also signify the knowledge of various forms of good and garments of fine linen, knowledge of truths. But the poor man who lay at his gate and desired to be filled with the crumbs which fell from the rich man's table and who was carried by angels into heaven, signifies the Gentiles, who had no knowledge of good and truth, but yet desired it (Luke xiv. 19-31). The rich who were called to a great supper and excused themselves, also signify the Jewish nation, and the poor who were introduced in their place

signify the Gentiles who were outside the Church (Luke

xvi. 16-24).

It shall now be explained who are meant by the rich man of whom the Lord said, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God" (Matt. xix. 24). In this passage, the rich man denotes those who are rich in both the natural and the spiritual sense. In the natural sense the rich are those who have great wealth and set their hearts upon it; but, in the spiritual sense, the rich are those who have great knowledge and learning, which are spiritual riches, and wish to introduce themselves by their own intelligence into the things belonging to heaven and the Church. This is contrary to Divine order and therefore it is said, that it is easier for a camel to pass through the eye of a needle; for a camel, in the spiritual sense, signifies the faculty of learning and knowing in general, and the eye of a needle, spiritual truth. That these expressions have this meaning, is not known at this day, because hitherto there has been no revelation of what is meant in the spiritual sense by the things spoken of in the literal sense of the Word. In every detail of the Word there is a spiritual sense and also a natural sense; for the Word was written entirely according to the correspondence of natural things with spiritual, in order that heaven might be united with the world and angels with men, even after direct intercourse between them had ceased. Hence it is evident who are particularly meant by the rich man in the above passage. That in the spiritual sense of the Word the rich denote those who possess the knowledge of truth and good; and that riches denote that knowledge which is spiritual riches, may be evident from various passages (Isa. x. 13, 14; xxx. 6, 7; xlv. 3; Jer. xvii. 3; xlviii. 7; l. 36, 37; li. 13; Dan. v. 2-4; Ezek. xxvi. 7, 12; xxvii. 1 to end; Zech. ix. 3, 4; Ps. xlv. 13; Hosea xii. 8; Rev. iii. 17, 18; Luke xiv. 33; and elsewhere); and that the poor, in the spiritual sense, denote those who have no knowledge of good and truth and yet desire it (Matt. xi. 5; Luke vi. 20; xiv. 21; Isa. xiv. 30; xxxix. 19; xli. 17; Zeph. iii. 12, 13). All these passages may be seen explained according to the spiritual sense in the Arcana Coelestia (n. 10,227).

## MARRIAGE IN HEAVEN

366. Since heaven is from the human race, the angels of heaven are of both sexes; and since it was provided from the creation that woman should exist for the sake of man and man for the sake of woman, thus each for the other; and since the love of each for the other is innate, it follows that there is marriage in heaven as well as on earth; but marriage in heaven differs greatly from marriage on earth. The nature of marriage in heaven, and how it differs from or agrees with marriage on earth, shall be explained in what follows.

367. Marriage in the heavens is the union of two minds in one, and the nature of this union shall first be explained. The mind consists of two parts, one of which is called the understanding and the other the will; and when these two parts act in unison they are called one mind. In heaven the husband acts as that part of the mind which is called the understanding, and the wife as that which is called the will. When this union, which exists in the inner mind, descends into the outer mind which pertains to the body, it is perceived and felt as love; and this is marriage love. From this it is evident that marriage love has its origin in the union of two minds into one, and this is called in heaven living together; and it is said of such that they are not two but one; and therefore two married partners in heaven are

not called two but one angel.

368. That there is such a union of the inmost minds of husband and wife results from creation itself; for man is born to be intellectual and thus to think from the understanding; but woman is born to be an embodiment of affection, and thus to think from the will; and this is also evident from the inclination or natural disposition of each as well as from their outward form. It is evident from their disposition, because man acts from reason, but woman from affection; and from the form, because man has a rougher and less beautiful face, a deeper voice and a stronger body, while the woman has a softer and a more beautiful face, a gentler voice and a more delicate body. There is a similar distinction between the understanding and will, or between thought and affection; and also between truth and good, and between faith and love; for truth and faith belong

to the understanding and good and love to the will. This is why in the spiritual sense of the Word, a youth and a man signify the understanding of truth; and a virgin and a woman affection for good; also the Church, by reason of its affection for good and truth, is called a woman and a virgin; and all those who live in the love of

good are called virgins (Rev. xiv. 4).

369. Every one, whether man or woman, has both understanding and will, but with man the understanding is predominant and with woman the will, and the character is determined by that which predominates. In heavenly marriages, however, there is no predominance, for the will of the wife is also that of the husband and the understanding of the husband is also that of the wife; for each loves to will and think as the other does and thus they will and think mutually and reciprocally; and this is why they are united into one. This union is an actual union; for the will of the wife enters into the understanding of the husband and the understanding of the husband into the will of the wife, especially when they look each other in the face; for, as has often been stated, there is in heaven a communication of thought and affection, and especially between husband and wife, because they love each other. These things indicate the nature of that union of minds which constitutes marriage and produces marriage love in the heavens, namely, the desire of each to share every possession with the other.

arried partners live in such union, they live in marriage love and at the same time in intelligence, wisdom and happiness. The reason of this is that Divine Good and Truth, which are the source of all intelligence, wisdom and happiness, flow principally into marriage love. Consequently, marriage love, being the marriage of good and truth, is the very plane upon which the Divine influence is shed; for the union of understanding and will is as the union of truth and good; for the understanding receives the Divine Truth and is formed thereby; and the will receives Divine Good and is formed thereby. For what a man wills he regards as good; and what he understands he regards as true. It therefore amounts to the same thing whether you say the union of understanding and will or the union of

truth and good. It is this union of truth and good which makes an angel and causes all his intelligence, wisdom and happiness; for the character of an angel depends upon the degree to which the good in him is united with truth and the truth to good; or, what comes to the same thing, upon the degree to which his love is united with faith, and his faith with love.

371. The Divine power which goes forth from the Lord flows principally into marriage love, because marriage love is derived from the union of good and truth; for, as just observed, it amounts to the same thing whether you say the union of understanding and will or of good and truth. The union of good and truth has its origin in the Lord's Divine Love for all who are in heaven and on earth. From the Divine Love proceeds the Divine Good, and the Divine Good is received by angels and men in Divine truths; for truth is the only receptacle of good, and nothing can be received from the Lord and heaven by any one who is not in possession of truths. So far, therefore, as truth with man is united with good, so far he is united with the Lord and heaven. This is the very origin of marriage love, and therefore marriage love is the very plane into which the Divine Sphere flows. It is for this reason that the union of good and truth in heaven is called the heavenly marriage: that heaven in the Word is compared to and called a marriage; and that the Lord is called the bridegroom and husband, and heaven and the Church are called the bride and also the wife.

372. Good and truth when united in an angel or a man are not two but one, since good then belongs to truth and truth belongs to good. This union is like that which exists when a man thinks what he wills and wills what he thinks; then the thought and will together make one mind; for the desires of the will assume a definite shape or form in the thought; and the will infuses delight into it. This also is the reason why two married partners in heaven are not called two angels but one. This also is what is meant by the Lord's words: "Have ye not read, that He who made them from the beginning, made them male and female and said, For this cause shall a man leave father and mother and cleave to his wife, and they two shall be one flesh? Wherefore they are no more two, but one flesh. What therefore

God hath joined together, let no man put asunder. All cannot receive this word, save they to whom it is given" (Matt. xix. 4-6, 11; Mark x. 6-9; Gen. ii. 24). Here is described the heavenly marriage in which the angels live, and at the same time the marriage of good and truth; and by man's not putting asunder what God hath joined together, is meant that good ought not to be separated from truth.

373. All this should make clear the origin of true marriage love; namely, that it is first formed in the minds of those who are united in marriage and thence descends into the body, where it is perceived and felt as love. For whatever is felt and perceived in the body derives its origin from man's spiritual part, because it is from his understanding and will and these constitute the spiritual man. Whatever descends from the spiritual man into the body, is presented there in another form, but still remains of a similar and concordant nature. This is like the relation between soul and body, or between cause and effect, as may be evident from what was stated and proved in the two chapters on corre-

spondences.

374. I once heard an angel describing true marriage love and its heavenly delights in the following manner. He said that it is the Divine Sphere of the Lord in heaven, which is the Divine Good and Truth, united in two persons so completely that they are no longer two but one. He said that two married partners in heaven are marriage love personified, because every one is his own good and his own truth, both as to mind and body; for the body is an image of the mind, because it is formed in its likeness. this he concluded that two persons united in true marriage love are an image of the Divine Being, and therefore an image of heaven; for the universal heaven consists of the Divine Good and Truth proceeding from the Lord. Consequently all things heavenly are inscribed on that love, and are attended by so many blessings and delights as to exceed all number; he expressed the number by a term which involved myriads of myriads. He wondered that those who belong to the Church know nothing of this, although the Church is the Lord's heaven on earth and heaven is the marriage of good and truth. He said he was astounded to think that more adulteries are committed and regarded as

allowable within the Church, than out of it; yet in the spiritual sense and consequently in the spiritual world, this delight in adultery is essentially the delight of the love of falsity united with evil. It is infernal, because it is utterly opposed to the delight of heaven, which is the delight of the

love of truth united to good.

375. Every one knows that two married partners who love each other are inwardly united, and that the essential element in marriage is the union of souls or minds. From this it may be known, that such as the souls or minds are in themselves, such also is their mutual union and love. The mind is formed solely by truth and good; for all things in the universe have relation to good and truth and to their union; and therefore the union of minds is precisely such as the truth and good out of which they are formed; consequently, the union of minds formed from genuine truth and good is the most perfect union. It is to be noted that no two things love each other more than truth and good; and therefore true marriage love descends from that love. Falsity and evil also love each other, but this love is afterwards changed into hell.

376. From what has now been said concerning the origin of marriage love, a conclusion may be formed as to who live in that love and who do not. Those live in marriage love who live in divine good derived from divine truths; and marriage love is genuine, so far as the truths which are united with good are genuine. And because all good, when united with truth, is from the Lord, it follows that no one can live in true marriage love unless he acknowledges the Lord and His Divinity; for without that acknowledgement the Lord cannot enter, or unite Himself with the

truths in man.

377. From this it is evident that those do not live in marriage love who live in falsities, and especially those who live in falsities derived from evil. With these, the inner regions of the mind are closed, and therefore no source of marriage love can exist there; but lower down in the external or natural man separate from the internal, there exists the union of falsity and evil; and that union is called the infernal marriage. I have been permitted to see the nature of the marriage which exists between those who live in the falsities of evil, which is called an infernal marriage.

They talk with each other, and are also united in lustful desire, but inwardly they burn with a deadly and mutual

hatred so intense as to exceed all description.

378. Marriage love cannot exist between two who are of different religions, because the truth of the one does not agree with the good of the other; and two dissimilar and discordant things cannot make one mind out of two. For this reason the origin of their love is not spiritual; and if they live together in harmony, it is only from natural Marriages in the heavens, therefore, are made between those who are in the same society, because they live in similar good and truth; but marriages are not made between those who are of different societies. That all who are in the same society live in similar good and truth and differ from those who are outside their society, may be seen above (n. 41, and following sections). This was also represented in the Israelitish nation by marriages being contracted within the same tribe and even within the same family but not outside them.

379. Neither can true marriage love exist between one husband and several wives, for this destroys its spiritual origin, which consists in the formation of one mind from two; consequently it also destroys interior union, which is that of good and truth, from which the very essence of that love is derived. Marriage with more than one wife is like an understanding divided among several wills, and like a man who is attached not to one but to several Churches, so that his faith is distracted and ceases to be a faith at all. Angels say that to marry several wives is utterly opposed to Divine order; that they know this from many causes especially from this one, that as soon as they think of marriage with more than one they are deprived of internal blessedness and heavenly happiness and become like drunken men, because good is separated in them from its own truth. And since their inner mind falls into such a state when they think at all intently about polygamy, they perceive clearly that marriage with more than one would close this internal mind and would cause marriage love to be displaced by lustful love, which draws away the mind from heaven. They say further that this is not easily understood by men, because few now live in genuine marriage love, and therefore men know nothing of the inward delight which is

inherent in that love. They know only of the delight of lasciviousness, which is changed into loathing after they have lived a short time together; whereas the delight of true marriage love not only endures to old age in this world, but also after death becomes the delight of heaven, and is then filled with an inward delight which increases to eternity. They also said that the delights of true marriage love and happiness are many thousands in number; of these not one is known to man, and not one can be understood by any one who does not live in the marriage of good and truth from the Lord.

380. The love of exercising rule over each other entirely banishes marriage love and its heavenly delight; for, as was said above, marriage love and its delight consist in the will of each being also the will of the other, mutually and reciprocally. Now the love of bearing rule in married life destroys this; for he who domineers wishes that his will alone should control the other and not that the other's will should control him; hence there is nothing mutual and consequently no reciprocal communication of love and its delight with the other. But this communication and consequent union constitute the inward happiness itself which is called blessedness in marriage. The love of dominion altogether extinguishes this blessedness and with it every thing heavenly and spiritual in marriage love, so that the very existence of that love is unknown; and if it were mentioned it would be held in such contempt that the very idea of blessedness from that source would excite ridicule or anger.

When one married partner wills or loves the same things as the other, both are free, for all freedom is the offspring of love; but neither enjoys freedom where there is domineering, for one is a slave to the other, and he too who domineers is enslaved by his lust of domineering. This, indeed, is utterly incomprehensible to any one who does not know what the freedom of heavenly love is. And yet from what has been said concerning the origin and essence of marriage love, it can be seen that, so far as there is any domineering, minds are not united but divided. Domination subjugates, and a subjugated mind has either no will or a refractory will. If it has no will, it has also no love, and if it has a refractory will there is hatred instead of love. Those who live in such a marriage are inwardly in mutual collision and

strife as two opposites must always be, however much they outwardly check and control themselves for the sake of quiet. Their inward collision and strife appear openly after death, when they very often meet together and fight like enemies, and would tear each other to pieces; for then they act according to the inward state of their minds. I have sometimes been permitted to see their combats and the injuries they inflicted on each other, which in several instances were most cruel and revengeful. For the inner mind of every one in the other life is set at liberty, being no longer restrained by external and worldly considerations; for then whatever a man is inwardly he is also outwardly.

all a love, which nevertheless is not marriage love, unless they live in the love of good and truth. But it is a love which simulates true marriage love; and this for many reasons; for instance, in order that they may be waited upon at home; that they may live in security, tranquillity or ease; that they may be nursed in sickness and old age; or for the sake of their children whom they love; and in some instances there is constraint, arising from fear of the other partner, or dread of the loss of reputation or of evil consequences; and with some the appearance is induced by lasciviousness. Marriage love may differ also in two married partners. One of them may possess more or less of it and the other little or none; and consequently heaven may be the portion of one and hell of the other.

382. There is true marriage love in the inmost heaven, because the angels of that heaven live in the marriage of good and truth and also in innocence. The angels of the lower heavens also live in marriage love, but only so far as they are in innocence, for marriage love, regarded in itself, is a state of innocence; this is why married partners who live together in true marriage love enjoy heavenly delights, which appear to their minds almost like the innocent sports of little children; for every thing delights their minds, because heaven flows with its joy into all things of their life. Marriage love is therefore represented in heaven by the most beautiful objects. I have seen it represented by a maiden of inexpressible beauty, encompassed with a bright cloud; and I have been told that the angels in heaven derive all their beauty from

marriage love. The affections and thoughts which flow from it are represented by atmospheres lustrous like diamonds and sparkling like carbuncles and rubies; and this accompanied by delights which affect the inmost recesses of the mind. In a word, heaven is mirrored in marriage love, because with the angels heaven is the union of good and

truth and this union constitutes marriage love.

382A. Marriage in heaven differs from that on earth in this respect, that the latter is ordained for the increase of the race, but it is not so in the heavens. Instead of the increase of children, there is in the heavens the increase of good and truth. This takes the place of the former, because marriage in heaven is the marriage of good and truth, as was shown above, and in that marriage good and truth and their union are loved above all things; and these therefore are propagated from marriages in the heavens. It is for are propagated from marriages in the heavens. It is for this reason that nativities and generations, in the Word, signify spiritual nativities and generations, which are those of good and truth. Mother and father signify truth united with good which produces increase; sons and daughters, the forms of truth and good which result; and sons-in-law and daughters-in-law, the union of these, and so forth. Hence it is evident that marriage in heaven is not like marriage on earth. In heaven there are spiritual nuptials, which ought not to be so called, but rather the union of minds from the marriage of good and truth; but on earth they are from the marriage of good and truth; but on earth they are nuptials, because they are not only of the spirit but also of the flesh. And since there are no nuptials in the heavens, two married partners there are not called husband and wife, but, from the angelic idea of the union of two minds into one, each is called by a term which denotes something mutual and reciprocal. From these things it may be seen how the Lord's words (Luke xx. 35, 36) concerning marriage are to be understood.

383. I have also been allowed to see the manner in which marriages are celebrated in the heavens. Everywhere in heaven those who are of similar disposition are brought together and those who are dissimilar are separated; so that every society of heaven consists of those who are alike; for these are drawn together, not of themselves but by the Lord (n. 41, 43, 44, and following numbers). In the same way married partners, whose minds are capable of

being united into one, are drawn to each other; therefore they love each other at first sight, see that they are to be married partners and enter into marriage. It is in consequence of this that all the marriages in the heavens are from the Lord alone. They also celebrate the marriage feast, which is attended by a numerous company, and these festivities vary in different societies.

384. Marriages on earth are most holy in the sight of the angels of heaven because they are the means by which the human race, and therefore the angels of heaven are brought into existence (heaven being from the human race as already shown); because also these marriages are from a spiritual origin, namely, from the marriage of good and truth, and because the Divine Sphere of the Lord flows

especially into marriage love.

On the other hand, they regard adultery as impious, because it is contrary to marriage love; for as in marriages angels see the marriage of good and truth, which is heaven, so in adultery they see the marriage of falsity and evil which is hell. Wherefore, if they merely hear adultery mentioned, they turn away. This is the reason why heaven is closed against a man when he commits adultery from delight in it; and when heaven is closed against him, he no longer acknowledges the Divine Being or anything of the faith of the Church.

That all in hell are opposed to marriage love, I have perceived from the sphere exhaling therefrom, which was like a continual endeavour to dissolve and violate marriage. From this it was evident that the ruling delight in hell is that of adultery; and that this delight is also that of destroying the union of good and truth, for this union makes heaven. The delight of adultery is therefore an infernal delight altogether opposed to that of marriage,

which is a heavenly delight.

385. There were certain spirits, who from a habit acquired in the life of the body, infused into me with peculiar cunning a gentle and as it were undulatory influence, like that of well-disposed spirits; but I perceived that they harboured in their minds craftiness and similar evils and that their object was to ensnare and deceive. I spoke to one of them, who, I was told, had been a military commander when he lived in the world; and as

I perceived that there was lasciviousness in his ideas, I talked to him about marriage in spiritual language accompanied by representations, by which the meaning intended is fully expressed, and many ideas are conveyed in a moment. He said that in the life of the body he had made light of adultery; but I was permitted to tell him that adultery is heinous, although it does not appear so, but even seems lawful to those who take delight in it and form their opinion from that delight. I said that he might be convinced of this, from the consideration that marriages are the seminaries of the human race, and consequently of the heavenly kingdom, and that therefore they ought in no case to be violated, but to be held sacred; that he ought to know, since he was then in another life and in a state of perception, that marriage love descends from the Lord through heaven, and that from that love, as from a parent, is derived mutual love, which is the foundation of heaven; and also from the fact that adulterers, when they merely approach the heavenly societies, perceive their own stench and cast themselves headlong down to hell. At least, I said, he might have known that to violate marriage is contrary to divine laws, and to the civil laws of all kingdoms, as well as to the true light of reason, because it is contrary to order both Divine and human, not to mention many other considerations. But he replied that he had not thought about such things during his life in the body. He wished to argue the matter, but he was told that truth does not admit of arguments, because they defend the delights of the disputant and therefore his evils and falsities; that he ought first to think over the things which had been said, because they were true; or again, that he should think according to the maxim well known in the world that no one ought to do to another what he would not be willing that another should do to him, and thus think whether, if any adulterer had deceived his wife, whom he loved, as every one loves his wife at first, and he had spoken of it in his burning indignation, he himself would not have expressed detestation of adultery; and whether, as a man of ardent temper, he would not have confirmed himself more decidedly than others against them, even condemning them to hell.

386. I have been shown how the delights of marriage love increase in their progress towards heaven, and the

delights of adultery towards hell. The progress of the delights of marriage love towards heaven was into states of increasing blessedness and happiness, until they became innumerable and indescribable; and the more interiorly they advanced, the more innumerable and indescribable they became, until they reached the very blessedness and happiness of the inmost heaven, which is the heaven of innocence. All this was effected with the most perfect freedom; for all freedom is from love, and therefore the most perfect freedom comes from marriage love, which is heavenly love itself. But the progression of adultery was towards hell, and by degrees to the lowest hell, where there is nothing but what is direful and horrible. Such a lot awaits adulterers after their life in the world. By adulterers are meant those who delight in adultery and not in marriage.

## THE OCCUPATIONS OF THE ANGELS IN HEAVEN

387. The occupations in heaven cannot be numbered or described in detail, because they are countless and vary according to the functions of the different societies; but something in general may be said about them. Every society performs its special function, for as the societies are distinct from one another according to their good (n. 41), they are distinct also according to the use they perform; for good with all in the heavens means good in act and this is use. Every one there performs some use, for the kingdom of the Lord is a kingdom of uses.

388. There are in the heavens, as on earth, many forms of public service; for there are ecclesiastical, civil and domestic affairs. That there are ecclesiastical affairs is evident from what was stated and explained above concerning Divine worship (n. 221-227); that there are civil affairs is clear from what was stated about government in heaven (n. 213-220); and that there are domestic affairs is plain from what was said about the dwellings and homes of angels (n. 183-190), and concerning marriage in heaven (n. 366-386). It is evident, therefore, that there are many forms of employment and publick service in every heavenly society.

389. All things in the heavens are arranged according to Divine order, which is everywhere safeguarded by services

performed by the angels; the wiser angels taking charge of those things which are of general good or use, and the less wise of such as relate to particular good or use, and so forth. All are in different degrees of subordination, just as uses are subordinated in Divine order. Hence also, dignity is connected with every employment according to the dignity of its use. No angel, however, arrogates any dignity to himself, but ascribes all to the use which he performs; and since to be of use is the same thing as to do good, and all good is from the Lord, therefore he ascribes all dignity to the Lord. Only that man can hold office in heaven, who accepts honour as due to the use which he performs; if he claims honour as due to himself, he is incapable of employment in heaven; for he looks away from the Lord, regarding himself in the first place and use in the second. When we speak of use we also mean the Lord, because, as was said just above, to be of use is to do good, and all good is from the Lord.

390. The nature of subordination in heaven may be gathered from the following considerations, that as every one loves, esteems and honours use, so also does he love, esteem and honour the person with whom that use is identified; and also that the person is loved, esteemed and honoured in proportion as he does not ascribe the use to himself but to the Lord; for in that proportion he is wise, and the uses which he performs are inspired by good. Spiritual love, esteem and honour, are nothing but the love, esteem and honour of use performed by the person, and the honour of the person is because of the use and not the honour of the use because of the person. He also who looks at men in the light of spiritual truth, regards them in no other manner; for he sees that one man is just like another, whether he be invested with great dignity or with little; he sees a difference only in wisdom, and wisdom consists in loving use, that is, the good of one's fellow-citizens, of society, of our country and the Church. This also is love to the Lord, because all good which is the good of use, comes from the Lord. It is also love to the neighbour, because the neighbour means the good which is to be loved in one's fellow-citizens, society, our country, and the Church, and which also is to be done for them.

391. All the societies in the heavens are distinct one from another according to their uses, because they are distinct according to their good, as was said above (n. 41 and following paragraphs), and this good is good in act, or the good of charity, which is use. There are societies whose duty it is to take care of little children; other societies whose duty is to instruct and educate them as they grow up; others which in like manner instruct and bring up boys and girls who owing to their training in the world are of a good disposition, and who therefore enter heaven. There are some societies which teach the simple good people from the Christian world and lead them into the way to heaven; and others that in like manner teach and lead the various Gentile nations. There are some societies which defend newly arrived spirits, or those who have come recently from the world, from the infestation of evil spirits; some attend upon those who are in the lower region of the world of spirits; and some upon those who are in the hells and restrain them from tormenting each other beyond the prescribed limits. There are some also who attend upon those who are being raised from the dead.

In general, angels of every society are sent to men, that they may guard them and withdraw them from evil affections and consequent evil thoughts and inspire them with good affections, so far as they are willing to receive them in freedom. By such affections also they govern the deeds or works of men, removing evil intentions as far as possible. When angels are present with man, they dwell, as it were, in his affections, and draw near to him in proportion as he lives in good derived from truth; but they are more remote from him in proportion as his life is of an opposite character. But all these employments of the angels are uses performed by the Lord through the angels; for the angels perform them, not from themselves, but from the Lord. It is owing to this that, in the internal sense of the Word, angels do not mean angels but something from the Lord; and also that in the Word angels are called gods.

392. These occupations of the angels are their employments considered generally, but every one has his own particular duty; for every general use is composed of innumerable others which are called mediate, ministering and subservient uses. They are all co-ordinated and subordinated

according to Divine order, and taken collectively make and

perfect the general use, which is the common good.

393. In heaven, those are entrusted with the charge of matters relating to worship who, when in the world, loved the Word and eagerly sought truths therein, not for the sake of honour or gain, but for the sake of the uses of life, both for themselves and others. These in heaven are in enlightenment and in the light of wisdom in proportion to their love and desire of use; and this wisdom they receive from the Word in heaven, which is not natural as in the world, but spiritual (n. 259). They fill the office of preachers, and, according to Divine order, those are in higher positions who by reason of their enlightenment excel others in wisdom.

Those are engaged in civil affairs who, in the world, loved their country and the good of all belonging to it more than their own, and did what is just and right from the love of what is just and right. So far as these, in the eagerness of their love, have investigated the principles of justice and have thereby become intelligent, they have the ability to perform such functions in heaven; and they perform them in that position or degree which accords with their intelligence, this intelligence being equal in degree to their

love of contributing to the common good.

Besides these, there are in heaven so many offices, functions and employments that it is impossible to enumerate them on account of their multitude, those in the world being comparatively few. All, however numerous they may be, feel delight in their employment and work from the love of use and none from the love of self or gain. There can be no love of gain for the sake of a living, because all the necessaries of life are given them freely; their homes, their clothes and their food are all free gifts. It is therefore evident that those who have loved themselves and the world more than use have no place in heaven; for the love or affection of every man remains with him after his life in the world, nor is it rooted out of his mind to eternity (n. 262)

world, nor is it rooted out of his mind to eternity (n. 363).

394. Every one in heaven has his work according to correspondence, but the correspondence is not with the work, but with the use of that work (n. 112), and thus all things have their spiritual equivalents (n. 106). In heaven he who is engaged in an employment or work corresponding to his use is in a state of life exactly like that in which he lived in

the world, for what is spiritual and what is natural make one by correspondence; there is, however, this difference, that he enjoys more interior delight, because he is living a spiritual life, which is interior life, and therefore more capable of receiving heavenly blessedness.

### HEAVENLY JOY AND HAPPINESS

395. Scarcely any one at this day knows what heaven is, or what heavenly joy is. Those who have thought upon the subject have conceived so general and gross an idea that it can hardly be called an idea at all. From spirits who have passed from this world into the other life, I have found out exactly what notion they had of heaven and heavenly joy; for, when left to themselves, as when in the world, they think as they did then. There is this ignorance about heavenly joy, because those who have thought about it have formed their opinion from the external joys of the natural man, and have not understood the nature of the internal or spiritual man or his delight and blessedness. Even if they were told of the true nature of heavenly joy by those who experience spiritual or internal delight, they would not be able to understand it; for they lack those ideas without which an adequate conception of heavenly joy is impossible; and so it would be among those things which the natural man rejects. every one may know that when he leaves behind him the external or natural man, he comes into the consciousness of the internal or spiritual man; and therefore he may know that heavenly delight is not external and natural, but internal and spiritual, and being so, it is purer and more exquisite and affects the inmost recesses of his soul or spirit.

From these considerations alone, every one may conclude that his delight in the other world will be such as that of his spirit has been; and that the delight of the body, which is called carnal delight, is in comparison not heavenly. Whatever exists in the spirit of man when he leaves the body, remains with him after death, for then he lives as a

spirit, though still a man.

396. All delight flows forth from love, for what a man loves he feels to be delightful, nor has any one delight from any other source; hence it follows, that such as the love is such also is the delight. The delights of the body or the flesh all flow forth from the love of self and the world; thus

they are the pleasures of sensual lusts. But the delights of the soul or spirit all flow forth from love to the Lord and love to the neighbour, which are the source of the affections of good and truth and of their inward happiness. These loves and their delights flow in from the Lord and heaven by an internal way, which is from above, and affect the inner mind; but the former loves with their delights flow in from the flesh and from the world by an external way, which is from beneath, and affect the outer mind. therefore, as those two heavenly loves are received by and affect man, so far the inner mind which belongs to his soul or spirit is opened and looks away from the world to heaven; but in proportion as those two worldly loves are received by and affect him, the outer mind which belongs to his body or flesh is opened and looks away from heaven to the world. As love flows in and is received, so at the same time its delights flow in; the delights of heaven flow into the inner mind and the delights of the world into the outer mind, for, as has already been said, all delight is the offspring of

397. Heaven is so full of delight that, viewed in itself, it is nothing but blessedness and delight; for the Divine Good proceeding from the Lord's Divine Love constitutes heaven both in general and in particular with every one there; and Divine Love consists in desiring that all may be saved and made happy from their inmost being and in full perfection. So that it amounts to the same thing whether you say heaven

or heavenly joy.

398. The delights of heaven are indescribable and innumerable; but he who only knows the delight of the body or
of the flesh can have no knowledge of or belief in a single one
of these innumerable delights; for, as was said above, his inner
mind looks away from heaven to the world, and thus looks
backwards. For he who is wholly immersed in the delight
of the body or of the flesh or, what is the same thing, in the
love of self and the world, feels no delight except in honour,
gain and the pleasures of the body and the senses; and
these so extinguish and stifle the interior delights which belong
to heaven, as to destroy all belief in their existence. For
this reason such a man would be greatly astonished if he
were told that other delights follow on the removal of the
delight in honour and gain; and still more, if he were told

that the delights of heaven which take their place are innumerable, and are incomparably superior to those of the body and the flesh, which relate chiefly to honour and gain. It is evident then why the nature of heavenly joy is not understood.

399. How great the delight of heaven is, may be seen from this fact alone, that it is delightful to all in heaven to share their delights and blessings with others; and since all in heaven are of this character, it is plain how immense is the delight of heaven; for, as shown above (n. 268), in the heavens there is a participation of all with each and of each with all. Such community of life results from the two heavenly loves which, as was said, are love to the Lord and to the neighbour, and it is the nature of these loves to communicate their delight to others. Love to the Lord is of this character because the Lord's love is the love of communicating all that He has to all mankind, for He desires the happiness of all. There is a similar love in every one who loves Him, because the Lord is in them; and so the angels share their delights with one another. That love to the neighbour is of a similar character will be seen in what follows. It is evident, therefore, that it is the nature of these loves to share their delights with others.

It is otherwise with the loves of self and the world. The love of self deprives and robs others of all delight and appropriates it to itself, for it wishes well to itself alone; and the love of the world desires that whatever belongs to the neighbour may be its own. These loves, therefore, are destructive of the delights of others. If they are willing to share their delight with others, it is for the sake of themselves and not for the sake of others; in respect to others, therefore, they are not willing to share, but anxious to destroy, except so far as the delights of others are a part of their own

delight.

That this is the nature of the loves of self and the world, when they predominate, I have often perceived by living experience. Whenever spirits came near who had been immersed in those loves while they lived as men in the world, my delight diminished and at length vanished. I was also told that, if such spirits only approach any heavenly society, the delight of the members of that society is diminished, just in proportion to their nearness; and, marvellous to relate, those evil spirits are then in the enjoyment of their

delight. From this it became evident what the state of such a man's spirit is while still in the body for it is the same as it is after separation from the body; for he desires or covets the delights or good things of others, and so far as he obtains them he experiences delight. From all this, it may be seen that the loves of self and the world are destructive of the joys of heaven, and consequently totally opposed to heavenly loves, which are anxious to share what

they possess with others.

400. It is, however, to be observed that the delight of those who are immersed in the love of self and the world, when they approach any heavenly society, is the delight of their own lust, and is thus entirely opposed to the delight of heaven. They experience the delight of their lust when they cause those who are in the enjoyment of heavenly delight to lose it or be deprived of it. It is otherwise when they fail to cause that loss and deprivation, for then they experience such agony and pain that they cannot approach. For this reason they seldom dare to draw near. This also I have been permitted to learn by repeated experience, of which I will mention a few particulars.

Spirits who go from this world into the other life desire nothing more earnestly than to be admitted into heaven. Almost all seek to enter, because they suppose that heaven consists merely in being admitted and received there. Because of this desire, they are led to some society of the lowest heaven; but when those who are immersed in the love of self and the world approach the threshold of that heaven, they begin to be so distressed and inwardly tormented that they feel hell in themselves rather than heaven; and therefore they cast themselves down headlong thence, and find no rest until they are in hell among others like themselves.

It has also frequently happened that such spirits have desired to know what heavenly joy is, and when they heard that it resided in the minds of the angels, they wished to have it communicated to them; this was accordingly done, for the desire of a spirit, who is not yet in heaven or in hell is granted him, if it will serve any useful purpose. But as soon as that joy was communicated to them they began to feel such torture that in their agony they lost all control of themselves. I saw them thrust their heads down to

their feet, cast themselves on the ground, and there, because of their inward torment, writhe like serpents. This was the effect produced by heavenly delight upon those who were immersed in the delight of the love of self and the world. The reason is that those loves are altogether opposed to heavenly love, and when opposite acts against opposite pain is the result. For when heavenly delight, which enters by an inward way, encounters an opposite delight, it twists back the interior forms of the mind which is imbued with the latter, in a contrary and unnatural direction, and the result is such torture. The opposition is so strong, because, as was said above, love to the Lord and to the neighbour wish to communicate whatever they enjoy to others, for this is their delight: while the love of self and the world wish to take away from others all that they enjoy and appropriate it to themselves; and so far as they can do so they experience delight.

From these considerations it may also be seen why hell is separated from heaven. All the inhabitants of hell while they lived in the world were absorbed in the mere delights of the body and the flesh derived from the love of self and the world; but all the inhabitants of heaven while they lived in the world were imbued with the delights of the soul and the spirit, derived from love to the Lord and to the neighbour. These loves being opposites, hell and heaven are so entirely separated, that a spirit who is in hell dares not put forth a finger thence or raise even the crown of his head, since however little he does so, he is tortured

and tormented. This also I have frequently seen.

401. A man who is absorbed in the love of self and the world, so long as he lives in the body, feels the delight derived from those loves, and finds enjoyment in the various pleasures which are thence derived. But a man who is imbued with love to God and to his neighbour does not, so long as he lives in the body, feel any distinct delight arising from those loves and from the good affections which are thence derived; but only a sense of blessedness which is almost imperceptible, because it is stored up in his inner mind, obscured by the outer mind which pertains to his body and dulled by the cares of the world. But after death, these states are entirely changed. The delights of the love of self and the world are then turned into pains

and terrors which are called hell-fire; and occasionally into defiled and filthy things corresponding to their unclean pleasures, which, wonderful to relate, are then delightful to them. But the obscured light and almost imperceptible blessedness felt by those in the world who lived in love to God and to their neighbour, are then turned into the delight of heaven, which becomes perfectly perceptible and sensible; for that blessedness which lay hidden in their inner mind, while they lived in the world, is then disclosed and made sensibly manifest, because they are then in the spirit, and that had been the delight of their spirit.

402. All the delights of heaven are united with uses and are inherent in them, because uses constitute the good of love and charity in which angels live; and therefore every one experiences delight according to the uses which he performs and his love of performing them. That all the delight of heaven consists in being of use, may be seen by a comparison with the five bodily senses of man. Every sense has its attendant delight according to its use; the sight has its own delight, and so have hearing, smell, taste and touch. The delight of sight is from the beauty of form and colour; of hearing from harmonious sounds; of smell from pleasant odours; of taste from agreeable flavours. The uses which they severally perform are known to those who study the subject, and more fully to those who are acquainted with their correspondence. Sight has its delight from the use which it performs for the understanding, which is the internal sight; hearing has its delight from the use which it performs both for the understanding and the will, by hearkening; the sense of smell has its delight from the use which it performs for the brain and also for the lungs; the sense of taste has its delight from the use which it performs for the stomach and therefore for the whole body by nourishing it. Conjugal delight, which is a purer and more exquisite delight of touch, surpasses all the rest on account of its use, which is the increase of the human race and thereby of the angels of heaven. These delights are in the organs of sense by reason of an influx from heaven, where every delight accompanies some use and varies according to its nature.

403. Certain spirits had conceived the idea in the world

that heavenly happiness consists in leading an idle life and in being waited on by others; but they were told that happiness never consists in mere inaction, because in that case every one would wish to sacrifice the happiness of others to his own; thus each would desire what no one could obtain. Such a life would not be active but idle, and would stultify all the powers of life, and every one ought to know that without activity there can be no happiness, and that rest is only for the sake of recreation in order that a man may return with fresh vigour to the activity of his life. They were afterwards shown by much evidence that angelic life consists in doing the good works of charity which are uses, and that the angels find all their happiness in use, from use, and according to use. Those who had the idea that heavenly joy consists in leading a life of indolence and idly inhaling eternal joy, were allowed some experience of such a life, in order to make them ashamed; and they found that it was extremely sad, and that, all joy being destroyed, they would in a short time feel nothing for it but disgust and loathing.

404. Some spirits who believed themselves better informed than others, declared that they had believed in the world that heavenly joy would consist solely in praising and giving glory to God, and that thus they would lead an active life; but they were told, that to praise and give glory to God is not properly an active life, and that God has no need of praise and worship; but His will is that all should perform uses and thus do the good works of charity. But they were unable to associate with such works any idea of heavenly joy, but only an idea of servitude; yet the angels testified that in the performance of such good works there is the fullest freedom, because it proceeds from inward

affection and is attended by indescribable delight.

405. Almost all who enter the other life suppose that hell is the same for all its inhabitants and heaven likewise. Yet in both there are infinite variety and diversity, and in no case is hell or heaven exactly the same for one as for another, just as no man, spirit or angel, is ever exactly like another even in face. When I merely thought of two persons being exactly alike or identical, the angels were shocked and said that every whole is formed by the harmonious concurrence of various parts and derives its character from

that concurrence; and that in this manner every society of heaven forms a whole and that all the societies of heaven also make a whole; and this is the work of the Lord alone

by means of love.

Uses in the heavens are also various and diverse. use performed by one angel is never exactly the same as that performed by another, and therefore the delight of one angel is not exactly the same as the delight of another. Furthermore, the delights of every use are innumerable, and those innumerable delights are also various; yet they are connected in such order that they are mutually related to each other, like the uses of every member, organ and viscus in the body, and still more like the uses of every vessel and fibre in every member, organ and viscus, where each and all are so related, that they seek their own good in that of another, and thus the good of each in all and of all in each. From this universal and

individual relation they act as one whole.

406. I have spoken at times with spirits who had recently come from the world, about the state of eternal life, saying that it was of importance to know who was the Lord of the kingdom, and what kind and form of government it had. Just as nothing is more important to those entering another kingdom in the world, than to know who and what the king is, the nature of his government and many other particulars relating to his kingdom, so it must be far more important in that kingdom, in which they were to live to eternity. They were told, therefore, that it was the Lord who governs heaven and also the universe; for He who rules the one rules the other; thus, that the kingdom in which they now were was the Lord's and that the laws of this kingdom were eternal truths, founded on this single law, that they should love the Lord above all things and their neighbour as themselves. If, indeed, they were desirous to be like the angels, they ought to love their neighbour more than themselves. On hearing this, they could make no reply, because in the life of the body they had heard something of the kind, but had not believed it. They wondered that there should be such love in heaven, and that it could be possible for any one to love his neighbour more than himself. But they were told that every good increases immensely in the other life, and that while living in the body, men could not do

ashamed.

more than love the neighbour as themselves, because their minds were occupied with matters relating to the body; but that when these are laid aside their love becomes purer, and at length angelic, and then they love the neighbour more than themselves. For there is joy in heaven in doing good to another, and none in doing good to oneself, unless it be in order that the good may become another's, and consequently for the sake of others; this is what is meant by loving the neighbour more than oneself.

It was said, furthermore, that the possibility of such love is shown in the world by the marriage love of some who have suffered death to protect a married partner from injury; by the love of parents for their children, since a mother would rather suffer hunger than see her child in want of food; by sincere friendship, which prompts one friend to expose himself to danger for another; and even by polite and pretended friendship, which endeavours to emulate sincere friendship in giving of its best to those for whom it professes good-will, such good-will being on the lips, but not in the heart; lastly by the very nature of love, whose delight is to serve others, not for its own sake but for theirs. But these things were incomprehensible to those who loved themselves more than others, and who, in the life of the body, had been greedy of gain; and they were still more incomprehensible to the avaricious.

407. A certain person who, in the life of the body had exercised power over others, retained in the other life his desire of ruling; but he was told that he was now in another kingdom, which is eternal; that his rule on earth was past, and that in the world where he now was no one is esteemed except according to the good and truth which he receives, by the Lord's mercy, as a result of his life in the world; that in this kingdom as on earth, men are esteemed for their wealth and for their favour with the prince—wealth here being good and truth, and favour with the prince, the mercy bestowed by the Lord upon every one, according to his life in the world. If he wishes to exercise authority in any other manner he is a rebel, because he is in the kingdom of another sovereign. On hearing these things he was

408. I have spoken with spirits who supposed that heaven and heavenly joy consist in becoming great. But they were

told that in heaven he is greatest who is least, for he is called the least who has and desires to have, no power and wisdom from himself, but only from the Lord; that he who is least, in this sense, has the greatest happiness, and since he has the greatest happiness, he is the greatest, for he has all power from the Lord and excels all others in wisdom. What is it to be greatest, unless to be most happy? for to be most happy is what the powerful seek by power and the rich by riches. They were further told that heaven does not consist in desiring to be least with a view to being the greatest, for that would be to aspire and seek to be greatest, but it consists in desiring from the heart the good of others rather than one's own, and in serving them for the sake of their happiness, not with any selfish hope of reward, but from love.

409. Heavenly joy, in its essence, cannot be described, because it is in the inmost life of the angels, and therefore in every detail of their thought and affection, and thus in every detail of their speech and action. It is as if the inner mind were fully open and free to receive the delight and blessedness which are diffused into every fibre, and thus throughout their whole being. The perception and sensation of this joy is indescribable; for commencing in the inmost parts, it flows into every particular derived from them, and diffuses itself with continual increase towards the exterior parts. When good spirits, who have not yet attained to that joy, because they are not yet raised up into heaven, perceive it in the sphere of love flowing from an angel, they are filled with such delight that they fall, as it were, into a delicious swoon. This sometimes occurs to those who desire to know what heavenly joy is.

410. Certain spirits who desired to know what heavenly joy is, were allowed to perceive it to such a degree that they could bear it no longer; and yet it was not angelic joy; it was scarcely angelic in the least degree—as I was permitted to perceive by its being communicated to me—but was so slight as to be almost cold; and yet they called it most heavenly, because to them it was an inmost joy. From this it is evident not only that there are degrees in the joys of heaven, but also that the inmost joy of one degree scarcely approaches the lowest or middle joy of another; and further, that when any one receives what to him is inmost joy, he

has attained to heavenly joy, and cannot endure a more

interior joy, because that would be painful to him.

411. Certain spirits, who were not evil, sank into a state of quiescence like sleep, and were then, as to their inner minds, taken up into heaven; for spirits, before their inner minds are opened, may be taken up into heaven, and be instructed about the happiness of its inhabitants. that they remained quiescent for about half an hour, and afterwards relapsed into the external life of their former state, retaining however the recollection of what they had seen. They said that they had been among angels in heaven and had seen and perceived amazing objects, all shining as with gold, silver and precious stones, in a wonderful variety of admirable forms; and that the angels were not delighted with the external things themselves, but with the things they represented, which were Divine, ineffable and of infinite wisdom, and that these were their joy; besides innumerable other things, not a ten-thousandth part of which could be expressed in human language or flow into ideas which partake of what is material.

412. Nearly all who enter the other life are ignorant of the nature of heavenly blessedness and happiness, because their idea of inward joy is based upon corporeal and worldly gladness and joy; what they are ignorant of, therefore, they regard as non-existent, whereas bodily and worldly joys are comparatively worthless. In order that the welldisposed, who do not know what heavenly joy is, may know and understand its nature, they are taken first to places so lovely that they surpass every conception of the imagina-Then they think that they have come into the heavenly paradise; but they are taught that this is not true heavenly happiness; and so they are permitted to experience interior states of joy which affect their inmost perceptions. Afterwards they are brought into a state of inmost peace, which they confess to be inconceivable and inexpressible; and finally, they are brought into a state of innocence affecting their inmost sense. Thus they are permitted to learn what real spiritual and heavenly good is.

413. In order that I might know the nature and quality of heaven and heavenly joy, I have frequently, and for a long time together, been permitted by the Lord to perceive the delights of heavenly joy. I know them therefore from

living experience, but I can never describe them; a few

observations, however, may convey some idea.

Heavenly joy consists of innumerable delights and joys, which compose together a common whole, in which common whole or common affection there are harmonies of innumerable affections. These are not perceived distinctly, but only obscurely, because the perception of them is most general. Still I have perceived that it contains innumerable things in such order as cannot be described, all flowing from the order of heaven. The same order prevails in the most minute details of affection, which are presented and perceived only as a whole, according to the capacity of their recipient. In a word, each general affection contains infinite things arranged in most perfect order; and not one of them but lives and affects the rest from an inmost source, as all heavenly joys do.

I perceived, also, that the joy and delight came as from the heart, diffusing themselves very gently through all the inmost fibres, and thence into the bundles of fibres, with such an inmost sense of enjoyment, that every fibre was as it were nothing but joy and delight, and everything capable of perception and sensation seemed in like manner to be alive with happiness. Compared with these joys, bodily pleasure is as a thick and pungent fog compared with a pure and most gentle atmosphere. I have noticed that when I wished to transfer all my delight to another, a more interior and fuller delight than the former continually flowed in, in its place, and the more I desired this, the more it flowed in.

This, also, I perceived to be from the Lord.

414. The inhabitants of heaven are continually advancing towards the spring-time of life, and the more thousands of years they live, the more delightful and happy is the spring to which they attain, and this to eternity, with an increase according to the increase and degree of their love, charity and faith. Women who have died old and worn out with age, if they have lived in faith in the Lord, in charity to the neighbour and in happy marriage love with a husband, come in process of time more and more into the flower of youth and early womanhood, and attain to a beauty which exceeds every conception of beauty ever seen on the earth. Goodness and charity mould their form, presenting in it a likeness of themselves, and causing the joy and beauty of

charity to shine forth from every feature of their countenance, so that they are the very forms of charity itself. Some who have beheld them have been overwhelmed with astonishment. The form of charity which is seen to the life in heaven, is such that charity itself is what portrays and is portrayed, and in such a manner that the whole angel, and especially the face, is as it were an evident and clearly perceptible personification of charity. This form is indescribably beautiful to behold, and affects with charity the inmost life of the mind. In a word, to grow old in heaven is to grow young. Those who have lived in love to the Lord and in charity to their neighbour, become, in the other life, such forms of beauty. All angels are such forms, with innumerable variety; and of these heaven is composed.

#### THE IMMENSITY OF HEAVEN

415. That the heaven of the Lord is immense, is evident from many things which have been stated and explained in the foregoing chapters, and especially from this, that heaven is from the human race (n. 311-317), not only from those who are born within the Church, but also from those who are born outside it (n. 318-328), and thus from all who, since the first creation of the earth, have lived a good life. How great a multitude there is in the whole world, may be judged by every one who has any knowledge of the divisions, regions and kingdoms of this world. Whoever makes the calculation will find that many thousands of men die every day, and some myriads or millions every year. This began from the earliest times, some thousands of years ago. All these men after death have passed into the other world, which is called the spiritual world, and others are constantly going there. But how many of these have become and are becoming angels of heaven, it is impossible to say. I have been told, however, that in ancient times they were very numerous, because at that time man's thought was more interior and more spiritual, and they were therefore imbued with heavenly affection; but in following ages they became less numerous, because man in the process of time became more external, and began to think more naturally and therefore to be imbued with earthly affection. From these considerations it is evident in the first place,

that the heaven formed from the inhabitants of this earth alone is immense.

evident from this fact, that all children, whether born within the Church or out of it, are adopted by the Lord, and become angels: for these alone amount to a fourth or fifth part of the whole human race. It may be seen above (n. 239-245), that every child, whether born in the Church or out of it, whether of pious or of wicked parents, is received by the Lord when he dies, brought up in heaven according to Divine order, and taught and imbued with affection for good and thereby with the knowledge of truth, and that afterwards, as he advances in intelligence and wisdom, he is introduced into heaven and becomes an angel. From this a conclusion may be drawn as to the vast multitude of the angels of heaven derived from this source alone from the

first creation to the present time.

417. How immense is the heaven of the Lord is again evident from this fact that all the planets visible to the eye in our solar system are earths; and that, besides these, there are innumerable others in the universe, all full of inhabitants. These have been specially treated of in a small work concerning those earths, from which I will quote the following passage:-"It is well known in the other life that there are many inhabited earths, from which come spirits and angels; for every one there who, from a love of truth or use, desires it, is allowed to speak with spirits from other earths, so as to be convinced that there are many planetary systems, and that the human race is not from one earth only, but from innumerable earths. I have spoken on this subject with spirits of our earth, and was told that any intelligent person may conclude from various facts known to him, that there are many earths, with men upon them. For it may reasonably be inferred, that such huge bodies as the planets, some of which exceed our earth in magnitude, are not empty masses, created merely to be borne through space around the sun and to shine with their scanty light upon a single world; but that they must perform some far more important use than this.

"He who believes, as every one ought to believe, that the Divine Being created the universe for no other end than the existence of the human race and of a heaven from it,—

for the human race is the seminary of heaven,-cannot but believe, that wherever there is an earth there are men. That the planets which are visible to us because they are within the limits of our solar system are earths may be clearly seen from the following facts: they are composed of earthy matter, for they reflect the sun's light; when viewed through the telescope, they do not appear like stars glowing with flame, but like earths variegated with darker spots; and, like our earth, they revolve round the sun and proceed in the path of the zodiac, and consequently have years and seasons of the year, spring, summer, autumn and winter. They also rotate on their own axis like our earth, and therefore have days and times of day, morning, mid-day, evening and night. Some of them also have moons, called satellites, which revolve round their own earth in fixed periods, as the moon does round ours. The planet Saturn, on account of his great distance from the sun, is encircled by a great luminous belt, which supplies much, though reflected, light to that earth. How is it possible for any one who knows these facts, and reflects intelligently upon them, to say that these planets are empty bodies? Moreover, I have said to spirits that men might be convinced that there are more earths in the universe than one, because the starry heaven is so immense and the stars there so innumerable, each one of which in its place, or in its system, is a sun, resembling ours, but of different magnitude.

"Any one who rightly considers these facts must conclude that so immense a whole cannot but be a means to an end which must be the final end of creation; and this end must be a heavenly kingdom, in which the Divine Being may dwell with angels and men. For the visible universe, or the heaven resplendent with such an innumerable multitude of stars, which are so many suns, is only a means for the existence of earths, with human beings upon them from whom a heavenly kingdom may be formed. From these considerations a rational man cannot but think that a means so immense, created for so great an end, was not made for the human race on one earth only. What would this be for a Divine Being who is infinite, and to whom thousands, yea, myriads of earths, all filled with inhabitants would be but little, indeed, scarcely anything?

"There are spirits, whose sole desire it is to acquire know-

ledge, finding in this their only delight. These spirits are therefore allowed to wander about, and even to pass out of this solar system into other systems in their pursuit of knowledge. They are from the planet Mercury, and have told me that there are inhabited earths in immense numbers, not only in this solar system, but also beyond it in the starry heaven. It has been calculated, that if there were a million earths in the universe, and three hundred millions of men on every earth, and if two hundred generations succeeded each other in six thousand years, and a space of three cubic ells were allowed to every man or spirit, the total number would not fill the space of this earth, and indeed would occupy little more than the space occupied by a satellite of one of the planets; a space in the universe so small as to be almost invisible, for a satellite can scarcely be seen by the naked eye. What is this for the Creator of the universe, to whom the whole universe, even if it were filled, would not be enough, since He is infinite? I have spoken with angels on this subject, and they said that they had a similar idea concerning the smallness of the human race compared to the infinity of the Creator, although their thoughts were not based upon the ideas of space but of state; and that, according to their idea, earths numbering as many myriads as could possibly be conceived would still be as nothing to the Lord." 1 Concerning the earths in the universe, with their inhabitants, and the spirits and angels from them, the above-named little work may be consulted. The information contained in it was revealed and explained to me, in order that it might be known that the heaven of the Lord is boundless; that it is all from the human race, and that our Lord is everywhere acknowledged as the God of heaven and earth.

418. The immensity of the Lord's heaven is also evident from this, that heaven in its entirety is in the human form and corresponds to each and all of the parts of man, and this correspondence can never be finally complete. For it is not only a correspondence with each of the members, organs and viscera of the body in general, but also in every minute detail with each and all of the little viscera and little organs which are within them, and even with each vessel and fibre; and not with these only, but also with

<sup>1</sup> Earths in the Universe, nos. 2, 3, 6, 126.

those purest organic forms which receive the influx of heaven, and are the cause of certain interior motions which subserve man's mental activities; for whatever exists inwardly in man, exists in forms, which are substances, since what does not exist in a substance as its subject is nothing at all. There is a correspondence of all these things with heaven, as may be seen in the chapter on the correspondence of all things of heaven with all things of man (n. 87-102). This correspondence can never be finally completed because, the more numerous the angelic societies are which correspond to each member, the more perfect heaven becomes; for all perfection in the heavens increases with the increase of number, because all there have the same object and seek it unanimously. This object is the common good; and when this is the guiding principle, there results good to each one from the common good, and good to the community from the good of each; this is so because the Lord turns all in heaven towards Himself (n. 123) and thereby makes them to be one in Himself. Every one whose reason is at all enlightened may see that the unanimity and concord of many, especially from such an origin, and united in such a bond, produces perfection.

which is already inhabited, and also that which is not yet inhabited, and I saw that the extent of heaven not yet inhabited was so vast, that it could not be filled to eternity, even if there were many myriads of earths and as great a multitude of men on each earth as on ours. On this subject, also, see the small work on The Earths in the

Universe (n. 168).

420. Some infer that heaven is not immense, but small, from certain passages of the Word understood according to the sense of the letter. It is said, for example, that none are received into heaven but the poor; that none but the elect can be accepted; that only those who are within the Church can be admitted, and not those who are outside it; that heaven is for those only for whom the Lord intercedes; that it will be closed when it is filled, and that this will happen at some predetermined time. But they do not know that heaven is never closed; that there is no time predetermined, nor any limitation of number; that those are called the elect who live in goodness and truth; that

those are called the poor who have no knowledge of good and truth and yet desire it, and are therefore called

hungry.

Those who, from a misunderstanding of the Word, have conceived an idea of the small extent of heaven, imagine that heaven is in one place, where all are assembled together; yet heaven consists of innumerable societies (n. 41-50). They also suppose that heaven is granted to every one by an act of unconditional mercy, and thus that there is admission and reception by mere favour. They do not understand that the Lord, in His mercy, leads every one who receives Him; that those receive Him who live according to the laws of Divine order, which are the precepts of love and faith; and that to be thus led by the Lord, from infancy to the end of life in the world and afterwards to eternity, is what is meant by mercy. Be it known, therefore, that every man is born for heaven, and that he is received there if he receives heaven in himself while in the world, and is excluded if he does not.

# THE WORLD OF SPIRITS AND THE STATE OF MAN AFTER DEATH

#### WHAT THE WORLD OF SPIRITS IS

421. The world of spirits is not heaven nor is it hell, but it is the intermediate place or state between the two, for it is the place into which man first comes after death; and from which, after a certain time, he is either raised up into heaven or cast into hell, according to the life he has led in the world.

422. The world of spirits is the intermediate place between heaven and hell and also the intermediate state of man's life after death. That it is the intermediate place, was made evident to me, because the hells are beneath and the heavens above; and that it is the intermediate state, because so long as man is there, he is neither in heaven nor in hell. The state of heaven in man is the union of good and truth in him, and the state of hell is the union of evil and falsity in him. When good is united with truth in a man who has passed into the spiritual world he enters into heaven because, as just observed, that union is heaven within him; but when evil in such a man is united with falsity, he comes into hell, because that union is hell within This union is effected in the world of spirits, because man is then in an intermediate state. It is the same thing whether you say the union of the understanding and the will, or the union of truth and good.

of the understanding and the will, and its likeness to the union of truth and good, since that union is effected in the world of spirits. Man has an understanding and a will: the understanding is the recipient of truth and is formed therefrom, and the will is the recipient of good and is formed therefrom. Therefore, whatever a man understands and thinks, he calls true; and whatever he wills and thinks, he calls good. Man by his understanding can think and consequently perceive what is true and also what is good; but

his thought does not flow from his will, unless he desires to act and does act accordingly. When he thus wills and acts, truth is both in the understanding and in the will, and is, consequently, in the man. For the understanding alone does not make a man, nor the will alone, but the understanding and the will together; and therefore whatever is in both is in the man, and becomes his own. What is in the understanding only is indeed present with man, but is not in him; it is only a thing of his memory or a matter of knowledge in the memory, of which he can think when he has not retired within himself, but is drawn out of himself in company with others. It is thus a thing of which he can speak and reason, and with respect to which he can

counterfeit suitable affections and gestures.

424. It is provided that man may be able to think from his understanding and not at the same time from his will, in order that he may be capable of being reformed; for man is reformed by truths, and truths, as just observed, are contained in the understanding. For man's will, by birth, is prone to every evil, and consequently, of himself, he wishes well to no one but himself; and whoever wishes well to himself alone is delighted with misfortunes that happen to others, especially if they tend to his own advantage; for he desires to secure for himself the goods of all others, whether they consist of honours or riches, and in proportion as he succeeds he is glad. In order that his will may be amended and reformed, man is enabled to understand truths, and thereby to subdue evil affections which spring from the will. Hence it is that man can think truth in his understanding and also speak it and act upon it; but still he cannot think truth from the will, until he has acquired a disposition which leads him both to will and to act according to truth, from himself, that is, from his heart. When man is of this character, the thought of his understanding belongs to his faith; and the thought of his will belongs to his love; and then faith and love in him are united, like the understanding and will.

425. So far, therefore, as the truths of the understanding are united with the good affections of the will, that is, so far as man desires to act, and does act, according to those truths, he has heaven in himself, for, as was said above, the union of good and truth is heaven. But so far as the falsities

of his understanding are united to the evils of the will, man has hell in himself, because the union of falsity and evil is hell. But so far as the truths of the understanding are not united with the good affections of his will, man is in an intermediate state.

At the present time, nearly every one is in such a state that he has some knowledge of truths, and from his knowledge and understanding gives some thought to them, and conforms to them either much, or little or not at all; or even acts contrary to them from a love of evil and consequent false belief. In order, therefore, that he may be fitted either for heaven or hell, he is first brought after death into the world of spirits, and there a union of good and truth is effected with those who are to be raised to heaven, and a union of evil and falsity with those who are to be cast into hell. For no one either in heaven or in hell, is allowed to have a divided mind, that is, to understand one thing and to will another, but he must understand what he wills and must will what he understands. In heaven, therefore, he who wills good thinks truth, and in hell he who wills evil thinks falsity. In the intermediate state, therefore, falsities are taken away from good spirits, and truths are given them which agree and harmonise with their good; and truths are taken away from the evil, and falsities are given which agree and harmonise with their evil. These remarks will make clear what the world of spirits is.

426. In the world of spirits there are vast numbers, because the first meeting-place of all is there, and all are there examined and prepared. The time of their stay in that world is not fixed; some merely enter it and are immediately either taken up into heaven or cast down into hell; some remain there only a few weeks, and others several years; but none remain more than thirty years. These differences in the time of their stay depend on the correspondence or want of correspondence of their inner and outer minds. We will now explain how in that world a man is led from one state to another and thus prepared for his final abode.

427. As soon as men after death come into the world of spirits, the Lord clearly differentiates between them. The evil are immediately attached to the infernal society with which they were united in the world by their ruling

love; and the good are immediately attached to the heavenly society with which they were united in the world by their love, charity and faith. But though they are thus differentiated, all who have been friends and acquaintances in the life of the body, especially wives and husbands, and brothers and sisters, meet and converse together in that world when they desire to do so. I have seen a father talking with six sons whom he had recognised, and I have seen many others with their relatives and friends, who, however, being of different dispositions owing to their life in the world, were soon separated. But when they have gone from the world of spirits into heaven or into hell, they no longer see or know one another, unless they are similar in disposition and in love. The reason why they see one another in the world of spirits, and not in heaven or hell, is that while they inhabit the world of spirits they are brought into states similar to those which they had experienced in the life of the body, passing from one into another; but afterwards all are brought into a permanent state in accord with their ruling love, and then one man knows another only from the similarity of his love; for, as was shown above, similarity unites and dissimilarity separates (n. 41-50).

428. Since the world of spirits is the intermediate state of man between heaven and hell, it is also the intermediate place, with the hells below and the heavens above. All the hells are closed towards that world, the only openings being certain holes and clefts like those in rocks, and wide chasms which are guarded to prevent any one coming out except by permission. This permission is granted only in cases of urgent need, of which we shall speak presently. Heaven also is enclosed on all sides, nor is there a passage open to any heavenly society, except by a narrow way, the entrance of which is also guarded. These outlets and entrances are what are called in the Word the gates and doors of hell and

of heaven.

429. The world of spirits appears like a valley lying at various levels and now and then opening into the hills and rocks between which it lies. The gates and doors to the heavenly societies are visible only to those who are prepared for heaven; others cannot find them. There is one entrance from the world of spirits to every society, and it leads to a single path, which in its ascent branches out into several.

Neither are the gates and doors of hell visible except to those who are about to enter there; for these they are opened, and then there appear gloomy and, as it were, sooty caverns, tending obliquely downwards to the abyss, where again there are several doors. Through these caverns exhale nauseous and fœtid stenches, which good spirits abominate and flee from, but which evil spirits seek for and enjoy; for as every one in the world has been delighted with his own evil, so after death he is delighted with the stench to which his evil corresponds. In this respect, they may be compared to rapacious birds and beasts, such as ravens, wolves and swine, which fly or run to carrion or dunghills when they scent their stench. I once heard a certain spirit utter a loud cry, as from inward torture, when a breath from heaven reached him; and afterwards I saw him tranquil and glad when an exhalation reached him from hell.

which leads to hell and is open to evils and falsities therefrom, while the other leads to heaven and is open to good affections and truths therefrom. The gate of hell is open in those who are immersed in evil and its falsity, while only a few rays of light from heaven flow in through chinks above, and enable a man to think, to reason and to speak; but the gate of heaven is open in those who are imbued with good and with truth from that good. For there are two ways which lead to man's rational mind; a higher or internal way, by which good and truth enter from the Lord; and a lower or external way, by which evil and falsity steal in from hell; in the middle is the rational mind itself, to which these ways lead. Hence, so far as light from heaven is admitted, man is rational, but so far as it is not admitted, he is not rational, however much he may appear to himself to be so. This has been said to make known the nature of the correspondence of man with heaven and hell.

While man's rational mind is being formed, it corresponds to the world of spirits; what is above it corresponds to heaven, and what is below to hell. With those preparing for heaven, the regions above the rational mind are open, but those below are closed to the influx of evil and falsity; while with those preparing for hell, the regions below are open, and those above are closed to the influx of good and

truth. Hence the latter can look only to what is below themselves, that is, to hell; while the former can look only to what is above themselves, that is, to heaven. To look above themselves is to look to the Lord, because He is the common centre to which all things of heaven look; but to look below themselves is to look away from the Lord to the opposite centre, to which all things of hell look and tend (n. 123, 124).

431. In the preceding pages, the inhabitants of the world of spirits are called spirits, and the inhabitants of heaven,

angels.

#### EVERY MAN IS A SPIRIT AS TO HIS MIND

432. Every one who rightly considers the subject may know that the body does not think, because it is material, but that the soul thinks, because it is spiritual. The soul or man, on the immortality of which so many have written, is his spirit, for this is in all respects immortal. It is the spirit which thinks in the body, for it is spiritual, and the spiritual receives what is spiritual and lives spiritually, that is, exercises thought and will. All the rational life, therefore, which appears in the body belongs to the spirit, and nothing of it to the body; for the body, as was said above, is material, and the material substance of the body is added and almost, as it were, adjoined to the spirit, in order that the spirit of man may live and perform uses in the natural world, all things of which are material and in themselves void of life. Now since it is the spiritual only that lives and not the material, it can be seen that whatever lives in man is his spirit, and that the body merely serves it as an instrument subserves a moving, living force. It is said indeed of an instrument that it acts, moves or strikes, but to believe that these are acts of the instrument and not of him who acts, moves or strikes by it, is a fallacy.

433. Since everything which lives in the body, and acts and feels by virtue of that life, belongs exclusively to the spirit and not to the body, it follows that the spirit is the real man; or, what is the same thing, that man, viewed in himself, is a spirit having the same form; for whatever lives and feels in man belongs to his spirit, and everything in man, from his head to the sole of his foot, lives and feels. Hence it is that when the body is separated from

its spirit, which is called dying, the man remains a man and still lives. I have heard from heaven that some who die, while they are lying upon the bier before they are raised up, continue to think even in their cold body, not realising that they are dead, but only that they cannot move a single material particle that belongs to the body.

434. Man cannot think and will unless there be a substantial basis for his thought and will; whatever is supposed to exist without a substantial basis is nothing at all. This may be known from the fact that man cannot see without an organ which is the basis of his sight, nor hear without an organ which is the basis of his hearing; sight and hearing without these organs are nothing and have no existence. The same is true of thought which is internal sight, and of perception which is internal hearing; unless they existed in and issued from, substances which are organic forms and are the bases of those faculties, they would not exist at all.

From this it is evident that man's spirit, as well as his body, is in a form, and that it is in the human form, and that it has organs of sense and senses, as well when it is separated from the body as when it was in it; and that all the life of the eye, and all the life of the ear, in a word, all the sensitive life which man enjoys, belongs not to his body but to his spirit which dwells in those organs and in their minutest particulars. This is why spirits see, hear and feel as well as men, not however in the natural world, but in the spiritual, after separation from the body. The natural sensation which the spirit had when he was in the body came to him by means of the material part which was adjoined to him; but even then he had spiritual sensation also, in the exercise of his thought and will.

that man, viewed in himself, is a spirit, and that the corporeal frame adjoined to the spirit to enable it to perform its functions in the natural and material world, is not the man, but only an instrument for the use of his spirit. But evidences from experience are better, because there are many who fail to grasp the deductions of reason; and those who have confirmed themselves in the opposite view, cast doubt upon such deductions by reasoning from the illusions

of the senses.

Those who have confirmed themselves in the opposite

opinion are wont to think that beasts live and feel like man, and therefore that they also, like men, have a spiritual part which, however, dies with the body. But the spiritual part of beasts is not like the spiritual part of man; for man has, what beasts have not, an inmost region of the mind into which the Divine Sphere flows, and elevates and unites him to the Lord. Hence man is able and beasts are unable to think about God and about the Divine things of heaven and the Church, and to love God from these and in these, and thus to be united with Him; and whatever can be united to the Divine Being cannot be dissipated; but whatever cannot be united to the Divine Being is dissipated.

The inmost region of the mind which man has, and beasts have not, was treated of above (n. 39), and what was then said will be here repeated, because it is important to dispel the errors which have arisen in the minds of men who, lacking knowledge or a properly trained intellect, are unable to form rational conclusions on such subjects. The words are these: "In conclusion, a certain mystery may be related about the angels of the three heavens, which has never before entered the mind of any one, because no one has hitherto understood the nature of degrees (n. 38). There is in every angel, and also in every man, an inmost or supreme degree or region of the mind, into which the Divine Sphere of the Lord first or most directly flows, and from which it regulates the other regions of the mind which follow in succession according to Divine order. This inmost or highest degree may be called the Lord's entrance to angels and men, and His especial dwelling-place in them. It is by virtue of this inmost or highest degree that man is a man and is distinguished from the animals, which have it not. This is why, unlike the animals, man with respect to the higher faculties of his whole mind can be raised by the Lord to Himself, can believe in Him, love Him and thus see Him; and can receive intelligence and wisdom and speak from reason: but this is not the case with animals. Hence, also, he lives to eternity. But the arrangements and provisions which are made by the Lord in this inmost region of the mind cannot be clearly understood by any angel, because they are above his sphere of thought, and transcend his wisdom."

436. That man is a spirit as to his mind, I have been

permitted to learn from much experience, which, if I wrote it all down, would fill many volumes. I have spoken with spirits as a spirit, and I have spoken with them as a man in the body. When I spoke with them as a spirit, they were unaware that I myself was not a spirit in a human form as they were; it was thus that my mind appeared to them, for when I spoke with them as a spirit, my material body was invisible.

- 437. That man is a spirit as to his mind, is evident from the fact that after his separation from the body, which takes place when he dies, the man still lives as before. That I might be convinced of this I have been permitted to speak with almost all whom I had ever known in the life of the body; with some for hours, with others for weeks and months and with others for years, and this principally in order that I might be assured of the truth and might bear witness to it.
- 438. It may be added, that every man, even while he lives in the body, is, with respect to his spirit, in association with spirits, though he is unaware of it. By means of them, a good man is associated with an angelic society, and an evil man with an infernal society; and after death he comes into that society. This has been frequently stated and proved to those who, after death, have come amongst spirits. A man, indeed, does not appear as a spirit in that society while he lives in the world, because he then thinks naturally; but those whose thought is detached from bodily sensation, being then in the spirit, sometimes appear in their own society, and, when seen, they are easily distinguished from the spirits there, because they walk about, meditating in silence, not looking at others, and apparently not seeing them; and when any spirit speaks to them, they vanish.

439. To illustrate the truth that man is a spirit as to his mind, I will relate from experience how he is withdrawn from the body, and how he is carried away of the spirit to

another place.

440. As to the first point:-When man is withdrawn from the body, this is what happens. He is brought into a state between sleeping and waking, and, when in this state, he seems to himself to be wide awake. All the inner senses are as wakeful in this state as in the most perfect wakefulness of the body, not only the sight and the hearing, but,

wonderful to relate, the touch also, which is then more exquisite than it ever can be when the body is awake. In this state, spirits and angels have been seen in all the reality of life; they have been heard also, and, what is wonderful, they have been touched; for scarcely anything of the body intervened. This is the state which is called being withdrawn from the body, and not knowing whether one is in the body or out of it. I have been brought into this state only three or four times, that I might know its nature and might learn that spirits and angels enjoy every sense, and that man does so too, as to his spirit, when he is withdrawn from the body.

441. As to the other point:—I have also been shown by actual experience what it is to be carried of the spirit to another place and how it is done; but this only two or three times. I will mention one instance. Walking along the streets of a city and through fields, and being at the same time in conversation with spirits, I seemed to myself to be fully awake, with my eyes open, as at other times. Thus I walked on without mistaking the way, yet, all the while, I was in the spirit, seeing groves, rivers, palaces, houses, men and various other objects; but after I had walked in this way for some hours, suddenly I saw with my bodily eyes, and observed that I was in a different place. I was greatly astonished, and perceived that I had been in the same state as those of whom it is said that they were carried of the spirit to another place. During its continuance, neither the distance, though it be many miles, nor the time, though it be many hours or days, are thought of; nor is there any sense of fatigue, but the man is led unerringly through ways of which he is ignorant, to his destination.

442. But these two states of man, which exist when he is in interior consciousness, or, what is the same thing, when he is in the spirit, are extraordinary, and were shown to me only that I might understand their nature, because they are known to the Church. To speak with spirits, however, and to be with them as one of themselves, has been granted me, even in full wakefulness of the body, for many years past.

443. That man is a spirit as to his mind may be further confirmed from what was stated and explained above, where it was shown that heaven and hell are from the human race (n. 311-317).

444. When we say that man is a spirit as to his mind, we mean, as to those things which pertain to his thought and will, for these are his mind, and cause man to be a man; and, as his mind is, such is the man.

# THE RAISING OF MAN FROM THE DEAD AND HIS ENTRANCE INTO ETERNAL LIFE

445. When the body is no longer able to discharge its functions in the natural world, corresponding to the thoughts and affections of its spirit, which it has from the spiritual world, then man is said to die; and this occurs when the breathing of the lungs and the beating of the heart cease. Yet the man does not then die, but is only separated from the body which was of use to him in the world; for the man himself lives. It is said that the man himself lives, because man is not man by virtue of his body, but by virtue of his spirit; for it is the spirit which thinks in man, and thought united with affection constitutes the man. Hence it is evident, that when man dies he only passes from one world to another. On this account, death, in the internal sense of the Word, means resurrection and the continuation of life.

446. There is an inmost communication of the spirit with the breathing and the beating of the heart; for his thought communicates with the respiration, and affection, which is derived from love, communicates with the heart. When, therefore, those two motions cease in the body a separation takes place at once. These two motions, the breathing of the lungs and the beating of the heart, are the very bonds on the breaking of which the spirit is liberated; and the body, being then without the life of its spirit, grows cold and begins to decay. The inmost communication of the spirit of man is with the respiration and with the heart, because all the vital motions depend upon these, not only in general, but also in particular.

447. After its liberation, the spirit of man remains a little while in the body, until the motion of the heart has entirely ceased, and this takes place according to the nature of the disease of which the man dies; for in some cases the motion of the heart continues a long time, and in others not so long. As soon as this motion ceases man is resuscitated; but this is effected by the Lord alone. Resuscitation means the withdrawing of the spirit of man

from the body, and his introduction into the spiritual

world; this is commonly called resurrection.

The spirit of man is not separated from the body until the motion of the heart has ceased, because the heart corresponds to the affection derived from his love; this is the very life of man, for it is from love that every one has vital heat; and so long as this union continues, the correspondence still exists, and thereby the life of the spirit still continues in the body.

448. How this resuscitation is effected has not only been told me, but has also been shown me by actual experience, which was granted me that I might fully understand the

process.

449. I was brought into a state of insensibility as to my bodily senses, and thus nearly into the condition of a dying person; yet my interior life and my thought remained unimpaired, so that I perceived and retained in my memory the things which befell me, and which befall those who are raised from the dead. I perceived that the respiration of the body was almost taken away, while the interior respiration of the spirit remained, together with a gentle and silent respiration of the body. Communication was now opened between the pulse of the heart and the celestial kingdom because that kingdom corresponds to the heart in man. Angels from that kingdom also appeared, some at a distance and two sitting near my head. Thus all feeling was taken away from me, but my thought and perception still remained.

I was in this state for some hours, and the spirits who were around me then withdrew, thinking that I was dead. I perceived also an aromatic odour, like that of an embalmed body; for when celestial angels are present, any emanation from the corpse is perceived as an aromatic perfume. When spirits perceive it, they cannot approach; and thus also evil spirits are kept away from the spirit of man when he is first introduced into eternal life. The angels seated at my head were silent, only endeavouring to communicate their thoughts to me; as soon as this communication is effected, the angels know that the spirit is in such a state that it can be withdrawn from the body. They communicated their thought by looking into my face, for in this way communication of thought is effected in heaven.

My thought and perception remained with me, in order that I might know and remember how resuscitation is effected, and I perceived that those angels wanted first to know what my thoughts were and whether they were similar to those of dying persons, which are usually about eternal life; and they wished to keep my mind occupied with those thoughts. I was afterwards told that the spirit of man is kept in the last state of thought experienced when the body was expiring, until it returns to the thoughts which flow from its general or ruling affection acquired in the world. Especially was I permitted to see and feel that there was a drawing, and, as it were, a pulling forth from the body of the inner parts of my mind, or spirit; and I was told that this was done by the Lord, and is the means by which resurrection is effected.

450. The celestial angels attendant upon one who is being resuscitated, do not wish to leave him, for they love every one; but when he is such in spirit that he can no longer be in the company of celestial angels he wishes to leave them. When this is the case, angels come from the Lord's spiritual kingdom through whom he receives the use of light; for as yet he has only exercised his thought and has seen nothing. It was also shown me how this was done. The spiritual angels seemed, as it were, to unroll the coat of the left eye towards the bridge of the nose, that the eye might be opened and the sight restored. This is only an appearance, but to the spirit it seems to be really done; and when the coat of the eye seems to have been rolled off, some light is seen, but it is a dim light like that which a man sees through the eyelids on first awakening. This dim light seemed to me of a heavenly hue, but I was afterwards told that the colour varies with different persons. Next followed a sensation as though something were being gently unrolled from the face, and, when this had been done, spiritual thought is awakened. This unrolling from the face is also an appearance which represents the transition from natural to spiritual thought. The angels are extremely careful that only such ideas as spring from love shall arise in the mind of him who is being resuscitated. They now tell him that he is a spirit.

After they have given him the use of light, the spiritual angels render to the new spirit every service which he can

possibly desire in that state, and instruct him concerning all things of the other life, so far as he is able to comprehend them. But if he is not disposed to receive instruction, the spirit then desires to depart from the company of these angels. They indeed do not leave him, but he separates himself from them; for angels love every one and desire nothing more than to perform kind offices for all, to instruct them and to lead them to heaven; for this is their highest delight. When the spirit thus separates himself from them he is received by good spirits, who also render him all kind offices whilst he continues with them; but if his life in the world has been such that he cannot remain in the company of the good, he wishes to leave them also, and these changes continue until at length he associates himself with those who are in accord with his life in the world. With them he finds his own life and, wonderful to relate, he then leads a life similar to that which he had led in the world.

451. This first stage of man's life after death does not last longer than a few days. It will be shown below how he is afterwards led from one state to another, and at last either into heaven or hell; this also I have been permitted

to learn by much experience.

452. I have spoken with some on the third day after their death, when the process described above had been completed (n. 449, 450). Three of these spirits had been known to me in the world, and I told them that funeral arrangements were then being made for burying their bodies; the expression I used was "for burying them," and at this they were struck with astonishment; they declared that they were alive, and that their friends were only burying that which had served them for a body in the world. They afterwards wondered exceedingly that during their life in the body they had not believed in such a life after death, and were especially amazed that hardly any within the Church have this belief.

Those who in the world have not believed that the soul has any life subsequent to the life of the body, are exceedingly ashamed when they find that they are alive after death; and those who have confirmed themselves in such want of faith are associated with others like themselves and separated from those who had faith. They are, for the most part, attached to some infernal society whose members

also have denied the Divine Being and despised the truths of the Church; for so far as any one confirms himself against the eternal life of his soul, he also confirms himself against all things of heaven and the Church.

## MAN AFTER DEATH IS IN A PERFECT HUMAN FORM

453. That man's spirit is in the human form, or that the spirit is a man even in form, is evident from what was said in several previous chapters, and especially where it was declared that every angel is in a perfect human form (n. 73-77); that, as to his mind, every man is a spirit (n. 432-444), and that the angels in heaven are from the human race

(n. 311-317).

This may be seen still more clearly from the fact that it is by virtue of his spirit and not by virtue of his body, that man is a man; and that the body, when superadded to the spirit, assumes the form of the spirit and not conversely; for the spirit is clothed with a body according to its own form. This is why the spirit of man acts upon every part of his body, even the most minute, so intimately that if there were a part which was not acted upon by the spirit, or in which the spirit was not active, that part would cease to live. Any one can see that this is true from this fact alone, that thought and will have all the parts of the body, both collectively and individually, so completely under their control, that everything responds to their behests, and whatever does not so respond is not a part of the body, but is cast out as something devoid of life. Thought and will belong to the spirit of man, and not to the body.

Man does not see the human form of a spirit after its separation from the body, nor does he see the spirit of another man, because the eye, the organ of bodily sight, so far as it sees in the world, is material; and what is material sees only what is material, while that which is spiritual sees what is spiritual. When, therefore, the material sight of the eye is veiled and deprived of its co-operation with the spiritual sight, spirits are seen in their own form, which is the human form; and not only spirits who are in the spiritual world but also the spirits of men while they are

yet in the body.

454. The form of the spirit is the human form because man, as to his spirit, is created in the form of heaven; for

all things belonging to heaven and to heavenly order are concentrated into the mind of man; and thus he has the faculty of receiving intelligence and wisdom. Whether you say the faculty of receiving intelligence and wisdom or of receiving heaven, it amounts to the same thing, as may appear from what was explained above concerning the light and heat of heaven (n. 126-140); the form of heaven (n. 200-212); the wisdom of angels (n. 265-275); and from the chapter which declares that heaven in general and in particular, is in the human form (n. 59-77), and this by virtue of the Divine Humanity of the Lord, which is the source of heaven and its form (n. 78-86).

455. A rational man may understand these truths, because he perceives their causal connexion and sees them in their logical sequence; but a man who is not rational will not understand them. For this there are several reasons, the chief being that he is not willing to understand them, because they are contrary to the falsities which he has made his truths; and he who on this account is unwilling to understand, has closed the way of heaven to his rational faculty. Nevertheless, this communication may still be opened, if the will ceases to resist

(n. 424).

That man may understand truths and become rational, if he be willing, has been proved to me by much experience. Evil spirits, who had become irrational by having, when in the world, denied the Divine Being and the truths of the Church, and who had confirmed themselves against those truths, have frequently been turned by Divine power towards those who were in the light of truth, and then they understood everything as the angels did, confessed that they were truths and that they understood them all; but as soon as they relapsed into their own life and turned back to the love of their will, they understood nothing, and contradicted what they had said before.

I have also heard some infernal spirits say that they know and perceive that what they do is evil and that what they think is false; but that they cannot resist the delight of their love nor act against their will, which directs their thought and causes them to see evil as good and falsity as truth. This was a proof that those who are immersed in falsities derived from evil, are capable of

understanding truth and therefore of becoming rational, but that they have no desire to do so; and this because they love falsities more than truths, for falsities agree with their evils. To love and to will are the same thing, for what a man wills he loves, and what he loves he wills.

Since, therefore, man is capable of understanding truths if he is willing, I am permitted to confirm the spiritual truths of heaven and the Church by rational considerations, in order that the falsities which have closed the rational mind of many, may be thereby dispelled, and that their eyes may thus in some measure be opened; for to confirm spiritual truths by rational considerations is allowed to all who are in the light of truth. Who could understand the Word from the sense of its letter, unless he saw the truths therein by the light of reason? Is it not from the want of this that so many heresies have arisen from the same Word?

456. That the spirit of man, after its separation from the body, is itself a man and in the human form, has been proved to me by the daily experience of many years; for I have seen and heard spirits a thousand times, and have even talked with them about the fact that men in the world do not believe them to be men, and that those who do believe this are considered simple by the learned. The spirits were grieved at heart that such ignorance should still continue in the world, and especially that it should prevail

within the Church.

They said that this belief originated chiefly with the learned, who entertained ideas about the soul derived from the bodily senses; consequently they had no other idea of the soul than as of mere thought; and mere thought apart from any substantial basis on which it may rest and from which it may proceed, is like a fleeting breath of air, which cannot but be dissipated when the body dies. But since the Church on the authority of the Word, believes in the immortality of the soul, they are compelled to ascribe to it some vital power like that of thought, although they deny that it has any faculty of sensation such as man has, until it is again united with the body. This is the foundation of their doctrine concerning the resurrection, and of the belief that the soul and the body will be again united at the Last

Judgment. Consequently when any one's thoughts about the soul are inspired by such conjectural doctrine, he understands neither that it is a spirit nor that it is in a human form.

Scarcely any one at this day knows what the term spiritual means, and still less does he understand that spiritual beings, such as angels and spirits, have a human form. Almost all, therefore, who come from the world are astounded to find that they are alive and are men just as they were before; that they see, hear and speak; and that their bodies have the sense of touch as before with no difference at all (n. 74). Having ceased to wonder at themselves, they then wonder that the Church should know nothing about such a state of man after death, nor about heaven and hell, whereas all who ever lived in the world are in the other life, and live there as men. They also wonder why this is not plainly revealed to man by visions, because it is an essential article in the faith of the Church; but they are told from heaven, that this might indeed have been done, since nothing is easier when it is the Lord's good pleasure, but that those who have confirmed themselves in the opposite falsities would not believe even if they were to see; and also that it would be dangerous for those who are immersed in falsities to be confirmed in anything by visions, because they would first believe and afterwards deny, and thus profane the truth itself. the truth and afterwards to deny it, is profanation; and those who profane truths are thrust down into the lowest and most grievous of all the hells. This danger is what is meant by the Lord's words, "He hath blinded their eyes and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them" (John xii. 40); and that those who are immersed in falsities would still persist in their unbelief, is meant by these words: "Abraham said to the rich man in hell, They have Moses and the prophets; let them hear them; but he said, Nay, father Abraham, but if one went unto them from the dead, they would repent; and Abraham said unto him, If they hear not Moses and the prophets, neither will they believe though one rose from the dead" (Luke xvi. 29, 30, 31).

457. When the spirit of a man first enters the world of spirits, which takes place a short time after his resuscitation

as described above, his face and tone of voice resemble those which he had in the world, because his state of life is still external, and his inner life is not yet disclosed; this is the first state of men after death. But afterwards the face is changed and becomes entirely different, for it becomes like the affection or ruling love which had dominated his inner mind while he was in the world, or his spirit while he was in the body. For the face of man's spirit differs exceedingly from that of his body; the face of the body is derived from his parents, but the face of the spirit is derived from his affection, of which it is the image. The spirit comes into possession of this after the life of the body, when his external life is removed and his inner life is revealed; this is the third state of man.

I have seen some spirits shortly after their arrival from the world, and I knew them by their face and speech, but I did not know them afterwards when I saw them again. Those who were imbued with good affections were then seen to have beautiful faces, but the faces of those who were imbued with evil affections were deformed; for the spirit of man, strictly considered, is nothing but his affection, and its outward form is the face. These changes of the face take place because, in the other life, no one is allowed to counterfeit affections which are not properly his own, nor consequently to assume looks which are contrary to his love. All there are brought into such a state as to say what they think, and to show, by their looks and gestures, what is their will. This is why the faces of all spirits become the forms and images of their affections; and therefore all who knew each other in the world know each other also in the world of spirits, but not in heaven nor in hell (n. 427).

than the faces of the rest, because by practice they have acquired a habit of disposing their minds so as to imitate good affections. For a long time, therefore, they appear not unhandsome; but since they gradually lay aside all pretence, and their inner mind is disposed according to the form of their affections, they eventually become more deformed than others. Hypocrites are men who have spoken like angels, but who have inwardly acknowledged nature alone; thus they have denied the Divine Being and therefore all things

of heaven and the Church.

459. It should be known that the more inwardly a man has loved Divine things and lived according to them, the more beautiful is his human form after death; for the inner mind of every one is opened and formed according to his love and life; and therefore the more interior a man's affection, the more conformable it is to heaven and the more beautiful is his face. The angels of the inmost heaven are consequently the most beautiful, because they are forms of celestial love. But those who have not loved Divine truths so deeply, and therefore have lived according to them in a more superficial manner, are less beautiful because only external affection shines forth from their faces, which are not lit up by any interior heavenly love; and therefore the true form of heaven is not seen in them, but there appears in their faces something comparatively obscure, which is not vivified by any interior light shining through it. In a word, all perfection increases as it becomes more internal, and decreases as it becomes more external, and as perfection increases and decreases so also does beauty. I have seen the faces of angels of the third heaven which were so beautiful that no painter, with all his art, could ever impart such brilliance to his colours as to equal a thousandth part of their light and life; but the faces of the angels of the lowest heaven may, in some measure, be adequately depicted.

460. In conclusion, I would mention a certain mystery not hitherto revealed. All good and truth which proceed from the Lord and constitute heaven, are in the human form, not only in the whole but also in every part, not only in what is greatest but also in what is least; and this form affects every one who receives good and truth from the Lord, and causes every one in heaven to be in a more or less beautiful human form according to the measure of his reception. Hence it is that the form of the whole heaven and of every part of heaven is the same, for the human form is the form of the whole, of every society and of every angel (n. 59-86). To this may be added, that every particular of the angels' thought which is derived from heavenly love is also in the human form. This mystery, however, is not easily understood by any man, but the angels understand it clearly because they are in the light of heaven.

MAN IN THE OTHER WORLD POSSESSES THE SENSES, MEMORY, THOUGHT AND AFFECTION WHICH HE HAD IN THE WORLD, AND LEAVES NOTHING BEHIND HIM EXCEPT HIS EARTHLY BODY

461. That when man passes out of the natural into the spiritual world, as is the case when he dies, he takes with him all things belonging to him as a man, except his earthly body, has been proved to me by much experience; for when he enters the spiritual world, or the life after death, he is in a body as he was in the natural world; as far as outward appearance is concerned, there is no difference, for he sees and feels none. But his body is then spiritual, and is thus separated or purified from earthly things. When what is spiritual touches and sees what is spiritual, the effect is the same as when what is natural touches and sees what is natural; and therefore when man becomes a spirit, he does not know that he has died, but thinks that he is in the same body which he had in the world.

The man, now a spirit, enjoys every sense both external and internal which he enjoyed in the world; he sees as before, he hears and speaks as before, he smells and tastes as before, and, when he is touched, he feels as before; he also longs, desires, wishes, thinks, reflects, is affected, loves and wills as before; and he who takes delight in study, reads and writes as before. In a word, when a man passes from one life or from one world into another, it is merely like passing from one place to another; for he carries with him all the mental capabilities which he possessed as a man, so that death, being only that of the earthly body, cannot be said to deprive a man of anything which is really his

own.

Moreover, he takes with him his natural memory, which retains everything he had heard, seen, read, learnt or thought in the world, from earliest infancy to the end of life. But since the natural objects in the memory cannot be reproduced in the spiritual world, they remain quiescent, as is the case with man when he does not think about them: nevertheless they can be reproduced when the Lord so pleases. But concerning this memory and its state after death, more will be said shortly.

A sensuous man cannot believe that such is the state of

man after death, because he does not understand it; for such a man cannot do otherwise than think naturally even about spiritual things; and therefore he denies the existence of anything which is not evident to his senses, that is, of anything he does not see with his bodily eyes and feel with his hands, as we read of Thomas, in John (xx. 25, 27, 29). The character of the sensuous man is described above

(n. 267).

462. Nevertheless, there is a great difference between the life of man in the spiritual world and his life in the natural world, as well with respect to the external senses and their affections, as to the internal senses and their affections. Those who are in heaven have more exquisite senses and therefore they see and hear more keenly and also think more wisely than when they were in the world; for they see in the light of heaven, which is brighter by many degrees than the light of the world (n. 126); and they hear by means of a spiritual atmosphere, which is likewise purer by many degrees than the atmosphere of the earth (n. 235). This difference in the external senses is like the difference between a clear sky and a dark mist in the world, or between noonday light and evening shade; for since the light of heaven is the Divine Truth, it enables angelic vision to perceive and distinguish the minutest objects.

The external sight of angels corresponds also to their internal sight or understanding, for with angels the one sight flows into the other so that they act in unison; hence the wonderful keenness of their vision. Their hearing also corresponds to their perception, which belongs both to the understanding and the will; and therefore in the tone and words of a speaker they perceive the minutest particulars of his affection and thought; in the tone, they detect the particulars of his affection, and in his words, the particulars of his thought (n. 234-245). But the other senses of angels are not so exquisite as the senses of sight and hearing, because seeingand hearing contribute to their intelligence and wisdom, but the restydo not; if, therefore, they were as exquisite, they would detract from the light and joy of their wisdom, and would introduce the delights of various bodily appetites and desires, which, so far as they gain the ascendency, obscure and weaken the understanding. This is actually the case with men in the world, who grow dull and stupid as to spiritual truths so far as they indulge the sense of taste and

yield to the allurements of bodily touch.

That the interior senses of the angels of heaven, which pertain to their thought and affection, are also more exquisite and perfect than they were in the world, may be seen from the chapter concerning the wisdom of the angels of heaven (n. 265-275). The state of those who are in hell is also widely different from their state in the world; for the senses, both internal and external, of the inhabitants of hell are as defective and dull as those of the angels in heaven are perfect and excellent. But more will be said concerning these hereafter.

462A. That man takes with him from the world all his memory, has been shown me in many ways; I will now relate some of the many remarkable things which I have heard and seen. Certain spirits denied the crimes and enormities which they had perpetrated in the world; and, therefore, lest they should be supposed to be innocent, all their deeds from their earliest to their latest years were disclosed from their memory and recited in their order. They were chiefly adulteries and whoredoms.

There were some who had deceived others by wicked arts and who had committed thefts; their deceits and thefts were enumerated in their order, although many of them were known to scarcely any one in the world except themselves. They confessed them also, because they were exposed as in broad daylight, together with every thought, intention, delight and fear, which occupied their minds at the time.

There were others who had accepted bribes and delivered false judgments for the sake of gain; their memories were similarly examined and all their deeds, from the first day of their office to the last, were disclosed. Hundreds of details as to what and how much they had received, when it happened, what was their state of mind and their purpose, were at the same time brought to their recollection and made clearly visible. This was done in several cases, and, wonderful to relate, even their memorandum books, in which they had written details of this kind, were opened and read before them page by page.

Others, who had enticed maidens to shame and violated chastity, were brought to a similar judgment, and every particular of their crimes was elicited from their memory

and recited. The very faces of the maidens and women were exhibited as if they were present, together with the places, words and intentions; these exposures were made as suddenly as when a scene bursts upon the sight, and sometimes continued for hours together.

There was one who had made light of the evil of backbiting. I heard his backbitings and defamations recited word for word and the names of the persons about whom and before whom they were uttered; all this was reproduced to the very life, though everything had been studiously

concealed by him while he lived in the world.

Another person, who had deprived a relative of his inheritance by a fraudulent pretext, was judged and convicted in the same way, and, wonderful to relate, the letters and papers which had passed between them were read in my hearing, and I was told that not a word was wanting. The same person, also, shortly before his death, secretly murdered his neighbour by poison; and this crime was brought to light as follows. He was seen to dig a hole under his feet, out of which a man came forth like one coming out of a grave, and cried to him, "What hast thou done to me?" Every detail was then revealed; how the murderer talked with him in a friendly manner and offered the cup; also what he thought beforehand, and what happened afterwards. After these disclosures he was condemned to hell.

In a word, all evils, villainies, robberies, artifices and deceits are so clearly exhibited to evil spirits, and brought forth from their own memory, that they stand convicted; nor is there any room for denial, because every detail is disclosed. I have learnt from a man's memory, when it was inspected and examined by angels, what his thoughts had been for a month together, day by day, without any mistake, the thoughts being recalled just as they arose day

by day.

From these examples it is evident that man takes with him all his memory, and that there is nothing, however carefully concealed in the world, which is not made manifest after death, and this in the presence of many. This is according to the Lord's words: "There is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken

in the ear shall be proclaimed upon the house-tops"

(Luke xii. 2, 3).

463. When a man's acts are recalled to him after death, the angels whose duty it is to make the enquiry, look into his face and extend their examination through his whole body, beginning with the fingers of each hand. I was surprised at this, and the reason of it was therefore explained to me. All the details of man's thought and will are inscribed on the brain, for they originate there. They are also inscribed on the whole body, because, starting from the brain, they find their ultimate expression in the members of the body. Hence it is that whatever, originating from the will and thought, is inscribed on the memory, is not only inscribed on the brain but also on the whole man and exists there in an orderly arrangement which corresponds to the order of the parts of the body. Thus it was made plain to me that the whole man is such as are his will and thought; so that an evil man is his own evil, and a good man, his own good. This shows what is meant in the Word by the book of man's life, namely, that all his actions and all his thoughts are inscribed on the whole man and appear, when called forth from the memory, as though they were read from a book, and as if presented to the sight when the spirit is viewed in the light of heaven.

To these things I would add something remarkable con-cerning the memory of man after death, by which I was assured that not only things in general, but also the most minute particulars which enter the memory, remain there and are never obliterated. I have seen books there filled with writing as in the world, and was told that they were taken from the memory of their authors, and that not one word in the books written by them in the world, was missing. Thus the most minute circumstances, even those which man had forgotten in the world, may be called forth from his memory. The reason of this was explained to me. Man has an external memory which belongs to his natural man, and an internal memory which belongs to his spiritual man. Everything which a man has thought, willed, spoken, done or even heard or seen, is inscribed on his internal or spiritual memory; now whatever is there can never be blotted out, for it is inscribed at the same time on the spirit himself, and on the members of his body, as was said

above; and thus the spirit is formed according to the thoughts and acts of the will. I am aware that these things appear paradoxical, and therefore difficult to believe, but still they are true. Let no man, therefore, imagine that anything which he has thought within himself or secretly done, can remain secret after death; but let him understand

that every single thing is then brought to light.

464. Although the external or natural memory remains with man after death, still the merely natural things in it are not reproduced in the other life, but only the spiritual things which are connected with the natural by correspondence. Nevertheless, these spiritual things, when presented to the sight, appear in a form exactly like that which they had in the natural world: for all these things seen in the heavens have just the same appearance as in the world, although in their essence they are not natural but spiritual

(n. 170-176).

But the external or natural memory, so far as its contents are derived from material substances, time and space, and other properties of nature, is not serviceable to the spirit in the way that it was serviceable in the world; for whenever a man thinks in the world from the external sensual part of his mind and not at the same time from the internal or intellectual sensual part, he thinks naturally and not spiritually; but in the other life, being a spirit in the spiritual world, he does not think naturally but spiritually, and to think spiritually is to think intellectually or rationally. Hence it is that the external or natural memory, as regards its material contents, is then quiescent, and only those things come into use which man has acquired in the world by means of the former, and has made rational. external memory is quiescent as to its material contents, because they cannot be reproduced; for spirits and angels speak from the affections and thoughts of their mind. They are therefore unable to give expression to anything which is not in accord with their affections and thoughts, as may be evident from what was said of the speech of angels in heaven, and of their speech with man (n. 234-257).

Consequently, man after death is not rational in the degree to which he was skilled in the language and science of this world, but in the degree to which he had become

rational by means of such studies. I have spoken with many who in the world had a reputation for learning because they were acquainted with the ancient languages such as Hebrew, Greek and Latin, but who had not cultivated their rational faculty by what is written in those languages. Some of them were as simple as those who knew nothing of those languages; and some were even stupid, although they were still conceited and thought they were wiser than others.

I have spoken with some who, in the world, believed that a man is wise in proportion to the amount of knowledge in his memory, and who therefore crammed their memory with many things. They spoke almost entirely from the memory, contributing nothing of their own, but quoting constantly from others; the contents of their memory therefore had done nothing to improve their rational faculty. Some of them were densely stupid; others foolish, not at all understanding whether anything were true or not, and seizing upon all falsities passed off as truths by those who call themselves learned; for of themselves they can discern the truth or falsity of nothing, and, consequently, they can see nothing rationally while

listening to others.

I have also spoken with some who had written much in the world on scientific subjects of every kind, and who had thus acquired a great reputation for learning. Some of them, indeed, were able to reason about the truth or falsity of any statement; and others, when they turned to those who were in the light of truth, realised that their ideas were true; but still they had no desire to understand them, and therefore denied them again when they returned to their own falsities and thus to their own life. Some were not wiser than the generality of unlearned people; and thus they differed one from another according as they had or had not cultivated their rational faculty by the learned works which they had written or quoted. But those who were opposed to the truths of the Church and thought learnedly, and thereby confirmed themselves in falsities, did not cultivate their rational faculty, but only their faculty of reasoning. This faculty is believed in the world to be rationality, but it is a separate faculty, for it is the ability to confirm whatever it pleases and to see falsities instead of truths in the light of preconceived ideas and fallacies. Such persons can never be brought to acknowledge the truth, because this cannot be seen in the light of falsity, but falsity may be

seen in the light of truth.

The rational faculty of man is like a garden, a flower bed or a fallow field: the memory is the soil: and the knowledge of natural and spiritual truths is the seed. The light and heat of heaven cause it to grow, and without these there is no germination. It is the same with the mind unless the light of heaven, which is Divine Truth, and the heat of heaven, which is Divine Love, are admitted; from these alone can the rational faculty exist. The angels grieve exceedingly that so many of the learned ascribe all all things to nature, and have thus closed their inner minds, so that they can see nothing of truth in the light of truth, which is the light of heaven. In the other life, therefore, such men are deprived of the faculty of reasoning, lest they should disseminate falsities amongst good simple folk by their arguments and thus seduce them. They are also sent into desert places.

465. A certain spirit was indignant at not being able to remember many things which he had known in the life of the body, grieving at the loss of a pleasure which he had so greatly enjoyed; but he was told that he had lost nothing; that he still knew every single thing, but that in the world where he now was, it was not allowed to recall such things; that it was sufficient that he could now think and speak much better and more perfectly, without immersing his rational faculty as he used to do, in gross, obscure, material and corporeal things, which are of no use in the kingdom into which he had now come; that he still possessed everything necessary to promote the uses of eternal life, and that only in this way could he become happy and blessed; and that, consequently, it was mere ignorance to believe that, in this kingdom, intelligence perishes with the removal and quiescence of material things in the memory; for the truth is that in proportion as the mind can be withdrawn from the sensuous things of the external man or the body, it is raised to spiritual and heavenly things.

466. The character of the two memories is sometimes presented to view in the other life by forms not elsewhere seen; for many things are there presented to view which

with men can only be conceived in idea. The external memory appears like hardened skin, and the internal like a medullary substance, like that of the human brain; and from this their character can be known. With those who have merely cultivated the memory during their life in the body, to the neglect of their rational faculty, the callosity appears hard and streaked within as with tendons. With those who have filled the memory with falsities, it appears hairy and rough on account of the disordered mass of things therein. With those who have cultivated memory for the sake of self-love and the love of the world, it appears glued together and ossified. With those who were desirous to penetrate into Divine mysteries by means of learning, especially of a philosophical kind, and who would not believe until they were convinced by such proofs, the memory appears dark and of such a nature as to absorb the rays of light and turn them into darkness. With those who have been deceitful and hypocritical, it appears bony and hard like ebony, which reflects the rays of light; but with those who have lived in the good of love and the truths of faith, no such callosity appears, because their internal memory transmits the rays of light to the external; and in its objects or ideas, as in their basis or foundation, the rays terminate and find delightful receptacles; for the external memory is the ultimate plane of order in which, when goodness and truth are present, spiritual and heavenly things gently terminate and find their home.

467. Men who live in love to the Lord and in charity to their neighbour, have with them and in them while they are in the world, angelic intelligence and wisdom; but these are stored up in the inmost recesses of their internal memory. This intelligence and wisdom cannot be perceived by them at all until they put off the things of the body. The natural memory then becomes dormant, and they awake into the internal memory and afterwards into angelic

memory itself.

468. How the rational faculty may be cultivated shall now be briefly explained. A genuine rational faculty is formed by truth and not by falsity; for whatever is formed by falsity is irrational. There are three kinds of truth; civil, moral and spiritual. Civil truths relate to matters of judgment and to the government of kingdoms; and in

general, to justice and equity. Moral truths relate to matters of individual life as regards companionship and social relations; in general, to sincerity and uprightness and in particular to virtuous actions of every kind. But spiritual truths relate to the things of heaven and of the Church; in general, to the good of love and the truth of faith. There are three degrees of life in every man (n. 267). The rational faculty is opened to the first degree by civil truth, to the second degree by moral truth, and to the third degree by spiritual truth. But it should be noted that the rational faculty is not formed and developed by a mere knowledge of these truths, but by a life according to them, which means loving them from spiritual affection. To love truth from spiritual affection is to love justice and equity, sincerity and uprightness, and goodness and truth for their own sake. But to live according to them and love them from corporeal affection, is to love them for the sake of self, reputation, honour or gain. Therefore, so far as man loves these truths from corporeal affection, he fails to become rational, because he does not really love them but only himself; and truths are made to serve him as servants serve their master; and when truths become servants, they neither enter into man nor develop any degree of his life, not even the first; but they reside in the memory only, as external knowledge in a material form, and there unite with the love of self, which is corporeal love.

The manner in which man becomes rational is now evident, namely, that he becomes rational to the third degree by the spiritual love of good and truth pertaining to heaven and the Church; to the second degree by the love of sincerity and rectitude; and to the first degree by the love of justice and equity. The two latter also become spiritual when the spiritual love of good and truth flows into them, unites with them and creates in them, as it were,

its own likeness.

469. Spirits and angels have a memory as well as men; for whatever they hear, see, think, will and do remains with them, and is the means by which their rational faculty is continually cultivated and this to eternity. Thus spirits and angels, like men, advance in intelligence and wisdom by means of the knowledge of truth and good. That spirits and angels have memory, I have learnt by much experience;

for when they were with other spirits I have seen everything called forth from their memory which they had ever thought or done, either in public or in private; and I have seen also that those whose simple goodness enabled them in some degree to accept truth, were imbued with knowledge and thereby with intelligence, and were afterwards

taken up into heaven.

But it must be understood that they are never imbued with knowledge and thereby with intelligence, beyond that degree of affection for good and truth which they attained to in the world; for the affection of every spirit and angel remains, in every respect, such as it had been in the world, and is afterwards amplified and perfected to eternity. Nothing exists which cannot be amplified to eternity; for everything is capable of infinite modification, and can therefore in various ways be enriched, multiplied and made fruitful; there is no limit to any good thing, because it proceeds from Him who is infinite. That spirits and angels are continually perfected in intelligence and wisdom by the knowledge of truth and good, may be seen in the chapters on the wisdom of the angels of heaven (n. 265-275); on the heathen or nations out of the Church (n. 318-328); and on little children in heaven (n. 329-345); and that this is effected according to the degree of the affection for good and truth in which they lived in the world, but not beyond that degree (n. 349).

## A Man's State After Death is Determined by his Life in the World

470. That a man's life remains with him after death, is known to every Christian from the Word; for it is there declared, in many passages, that man will be judged and rewarded according to his deeds and works; and no one, whose thought is influenced by genuine truth and good, can help seeing that he who has lived well goes to heaven, and that he who has lived wickedly goes to hell. And yet he who lives in evil, is unwilling to believe that his state after death is determined by his life in the world; for he thinks, especially in sickness, that heaven may be awarded to every one out of pure mercy, whatever his life has been, and that mercy will be shown him according

to his faith, which he regards as something distinct from life.

471. That man will be judged and rewarded according to his deeds and works, is declared in many passages of the Word, some of which I will here quote: "The Son of man shall come in the glory of his Father with his angels, and then he shall reward every one according to his works" (Matt. xvi. 27). "Blessed are the dead who die in the Lord: Yea, saith the spirit, that they may rest from their labours; their works do follow them" (Rev. xiv. 13). "I will give unto every one according to his works" (Rev. ii. 23). "I saw the dead, small and great, stand before God; and the books were opened; and the dead were judged out of those things which were written in the books according to their works. The sea gave up the dead which were in it; and death and hell delivered up those who were in them; and they were judged every man according to his works" (Rev. xx. 12, 13). "Behold I come; and my reward is with me, to give every one according to his works" (Rev. xxii. 12). "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man; but every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man" (Matt. vii. 24, 26). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of my Father who is in the heavens. Many will say unto me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name have cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I know you not; depart from me, ye that work iniquity" (Matt. vii. 21-23). "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but He shall say, I tell you, I know you not, ye workers of iniquity" (Luke xiii. 26, 27). "I will recompense them according to their work, and according to the deeds of their hands" (Jer. xxv. 14). "Jehovah, whose eyes are open on all the ways of man, to give every one according to his ways, and according to the fruit of his doings" (Jer. xxxii. 19). "I will punish them for their ways, and reward them for their doings" (Hosea iv. 9). "Jehovah dealeth with us according to our ways, and according to our doings" (Zech. i. 6). When the

Lord prophesies concerning the Last Judgment, He mentions nothing but works, declaring that they who have done good works shall enter into eternal life, and that they who have done evil works shall enter into condemnation, as in Matthew (xxv. 31-46), and in many other passages which treat of the salvation and condemnation of man. It is evident that works and deeds are the external life of man, and that the character of his internal life is made manifest by them.

472. But by deeds and works are not meant deeds and works as they appear in outward form only, but also as they are in their inward form; for it is well known that all deeds and works proceed from man's will and thought; otherwise they would be like the motions of automata and images. Therefore a deed or a work, viewed in itself, is only an effect which derives its soul and life from the will and thought, so that a deed is will and thought in effect, or will

and thought in outward form.

From this it follows, that the character of a deed or work is the same as that of the will and thought which produce it. If the thought and will are good, the deeds and works are good; but if the thought and will are evil, the deeds and works are evil, although outwardly they may appear exactly like the former. A thousand men may act alike, that is, may do a deed so similar in outward form that the difference can hardly be detected, and yet each act viewed in itself is different from the rest, because done from a For example, in the matter of acting different motive. sincerely and justly towards another, one man may act thus in order that by a show of sincerity and justice he may benefit himself and his reputation; another may act thus for the sake of the world and of gain; a third for the sake of recompense and reward; a fourth for the sake of friendship; a fifth through fear of the law or of the loss of reputation and employment; a sixth to draw over another to his own side, although his case may be a bad one; a seventh in order to deceive; and others from other motives. The actions of all these may appear good, because it is good to act sincerely and justly towards another, but still they are evil, because they are done not out of regard for sincerity and justice, or for the love of these, but out of love and regard for self and the world; and sincerity and justice

serve this selfish love as servants serve their master, who despises and dismisses them when they are no longer

serviceable to him.

The sincere and just conduct of those who act from the love of sincerity and justice appears outwardly the same. Of these, some act from the truth of faith or from obedience, because it is so commanded in the Word; some from the good of faith or from conscience, because from a religious motive; some from the good of charity to their neighbour, because his good ought to be consulted; and some from the good of love to the Lord, because good ought to be done for its own sake, and therefore sincerity and justice should be practised also for their own sake; these they love because they are from the Lord and because the Divine Sphere which proceeds from the Lord is in these virtues which, regarded in themselves, are essentially Divine. The deeds or works of such men are inwardly good, and therefore they are outwardly good also; for, as was said above, deeds or works are of the same character as the thought and will from which they proceed, and apart from these they are not deeds or works at all, but only inanimate movements. From these considerations it may be seen what is meant in the Word by deeds and works.

473. Since deeds and works proceed from the will and thought, they also proceed from the love and faith, and consequently they are of the same character as the love and faith; for it amounts to the same thing whether you speak of man's love or his will; and also whether you speak of his faith or his deliberate thought; because what a man loves he also wills, and what he believes, he thinks. If a man loves what he believes, he also wills it, and so far as he is able, he acts accordingly. Every one may know that love and faith reside in man's will and thought, and are not outside them, because the will is kindled by love and the thought is enlightened in matters of faith. Therefore, only those who are able to think wisely are enlightened, and according to their enlightenment they think what is true and will it, or, what is the same thing, they believe what is true and love it.

474. But it must be understood that it is the will which constitutes the man and not his thought except so far as this

proceeds from the will; and deeds or works proceed from both; or, what is the same thing, it is love which constitutes a man and not faith, except so far as this proceeds from love; and deeds and works proceed from both. It follows that the will or love is the man himself, for all things derive their character from the source whence they proceed. To proceed is to be brought forth and presented in a form suitable to be perceived and seen.

From this it may be seen what faith is when separated from love, namely, that it is not faith at all, but only knowledge which has within it no spiritual life; and it is also clear what a deed or work is without love, namely, that it is not a living deed or work, but a dead one whose semblance of life is imparted to it by the love of evil and belief in falsity. This semblance of life is what is called spiritual

death.

475. It must further be understood that the whole man is exhibited in his deeds or works. Will and thought or love and faith, which are acts of his mind, are not complete until they find expression in deeds or works, which are outward acts; these being ultimates in which the will and thought terminate, and without which they are incomplete, having as yet no manifestation, that is, not being really a part of the man. To think and will without acting accordingly when one is able, is like a flame in a closed vessel, which dies away; or like seed cast upon sand, which does not grow up, but loses its power of germination and perishes. But to think and will and to act accordingly is like a flame which diffuses heat and light around; or like seed sown in the ground, which grows up into a tree or flower and lives. Every one may know that to will and not to act accordingly when one can, is not to will at all; and that to love and not to do good when one can, is not to love at all, but only to think that one wills and loves; thus it is mere abstract thought, which vanishes and is dissipated. Love and will are the very soul of a deed or work, and are embodied in a man's sincere and just actions. The spiritual body, or the body of man's spirit, is from no other origin; for it is formed exclusively by what a man does from his love or will (n. 463). In a word, all things of man and of his spirit are exhibited in his deeds or works.

476. From these considerations it should now be clear

what is meant by the life which remains with man after death, namely, that it is his love and his faith derived from this love, not only potential love and faith but active love and faith; consequently that it consists in his deeds or works, because these contain in them all things of man's love and faith.

477. Man's ruling love remains after death, nor is it ever changed to eternity. Every man has many loves, but still they all have reference to his ruling love and make one with it, or together compose it. Everything belonging to the will which agrees with the ruling love is also called love, because it is loved. These loves are internal or external, some being directly united with the ruling love and some indirectly; some nearer to it and some more remote, while some are subservient in various ways. Taken together, they constitute, as it were, a kingdom, such being the order in which they are arranged in man, though he knows nothing about this. In the other life, something of this order is manifested to him, because then his thought and affection diffuse themselves around according to the order established in his various loves. They are diffused among heavenly societies if his ruling love consists of heavenly loves, and among infernal societies if it consists of infernal loves. That all the thought and affection of spirits and angels are diffused amongst various societies, may be seen above, in the chapter on the wisdom of the angels of heaven; and in that on the form of heaven, according to which all union and community of life exist there.

478. What has been said thus far appeals only to the thought of the rational man, but in order that it may also be presented to the perception of the senses, I will add

some experiences to illustrate and confirm it.

(i) Man after death is his own love or his own will.

(ii) Man's character is the same to eternity as that of his

will or ruling love.

(iii) The man whose love is heavenly and spiritual, goes to heaven, and the man whose love is corporeal and worldly and not heavenly and spiritual, goes to hell.

(iv) The only faith that endures is the faith derived from

heavenly love.

(v) Love in act, that is, the very life of man, is what endures.

479. (i) Man after death is his own love or his own will. This has been proved to me by much experience. The whole heaven is distinguished into societies according to the differences in their love of good; and every spirit who is taken up into heaven and becomes an angel, is brought to that society where a love like his prevails. When he arrives there, he feels as if he were at home and in the house where he was born; and in consequence of this feeling the angel comes into fellowship with those who are like himself. When he leaves that society and goes to another, he feels all the time a kind of resistance, and a desire to return to those who are like himself, and thus to his own ruling love. All connexion of one with another in heaven is brought about in this way, and so it is in hell, where connexions are formed according to loves which are the opposite of heavenly loves. That heaven is composed of societies, and likewise hell, and that they are all distinct according to differences of love, may be seen above (n. 41-50, and n. 200-212).

That man after death is his own love, may also be manifest from this, that whatever does not make one with his ruling love is then separated and, as it were, taken away from him. If he is a good spirit all things discordant or dissentient are separated and, as it were, taken away, and he is thus brought into his own love. It is the same with an evil spirit except that truths are taken away from him, whereas falsities are taken away from the good, until at length each becomes his own love. This takes place when the man, as a spirit, is brought into his third state, which will be treated of hereafter. When this is done he turns his face constantly to his own love, which is always before his eyes, in whatever direction he may turn himself (n. 123,

124).

All spirits may be led at pleasure, provided only that they be kept in their ruling love; for they are incapable of resistance however clearly they may see what is being done, and however much they may intend to resist. The trial has often been made whether spirits can act in any degree contrary to their ruling love; but they have tried in vain. Their love is like a chain or rope tied round them, by which they may be drawn along and from which they cannot free themselves. It is the same with men in the world; for

their own love leads them, and by means of their love they are led by others; but this is much more so when they become spirits, because then they are not allowed to make a display of any other love, or to counterfeit what is not their own.

All intercourse in the other life proves that the spirit of man is his ruling love; for so far as anyone acts or speaks in agreement with the love of another, the latter is clearly seen with a distinct, cheerful and lively countenance; but so far as any one acts and speaks in opposition to the love of another, so far the other's countenance begins to change, to darken and grow dim, until at length he entirely disappears, as if he had never been there. I have often wondered that this should be so, because nothing of the kind can take place in the world; but I have been told that it is the same with the spirit in man; for when it is estranged from another, it no longer remains within his view.

Another proof that a spirit is his ruling love is that every spirit takes in with avidity and makes his own whatever agrees with his love, and rejects and repudiates every thing which does not agree with it. The ruling love of every one is like spongy and porous wood, which imbibes such fluids as promote its growth and rejects others. It is also like animals of every kind, which know their proper food, seek the things which are suitable to their nature and avoid the things which are unsuitable; for every love desires to feed on what nourishes it, evil love desiring falsities, and good love desiring truths. I have sometimes seen simple good spirits who wished to instruct the evil in goodness and truth; but they fled far away from the instruction, and when they came to their own companions, seized with great pleasure on the falsities which were in agreement with their love. I have also seen good spirits conversing with each other about truths, and the good who were present listened to this conversation eagerly, but the evil who were also present paid no attention, just as if they heard nothing.

In the world of spirits paths are seen, some leading to heaven and some to hell, each one to some particular society. Good spirits enter only those which lead to heaven, and to the society whose good accords with their own love, and they cannot see the paths which lead else-

where. But evil spirits enter no paths but those which lead to hell, and to that society whose evil accords with their own love, nor can they see any other; or even if they do see them they will not enter them. Such paths in the spiritual world are real appearances, which correspond to truths or to falsities, and hence paths, in the Word, signify truths or falsities. This evidence from experience confirms what was advanced above on the ground of reason, namely, that every man after death is his own love and his own will. I say, his own will, because the will of every one is his love.

480. (ii) Man's character is the same to eternity as that of his will or ruling love. This has also been proved by abundant experience. I have been permitted to speak with spirits who lived two thousand years ago and whose lives as described in history were known to me. I found them to be still like what they were then and to answer exactly to their description; thus the love which inspired and regulated their lives was still the same. There were others who lived seventeen hundred years ago and who are known to history; others who lived four hundred years ago; others who lived three hundred years ago, and so on, with whom I was permitted to converse; and I found that the same affection still ruled in them, with no difference except that the delights of their love were turned into corresponding spiritual delights. The angels said, that the life of the ruling love is never changed to eternity, because every one is his own love, and therefore to change the ruling love of a spirit would be to deprive him of his life, or to annihilate him. They said, that the reason of this is, that man after death can no longer be reformed by instruction, as he can be in the world, because the ultimate plane, which consists of natural knowledges and affections, is then quiescent and, not being spiritual, cannot be opened (n. 464); the inner regions of the mind and nature rest upon that plane like a house on its foundation; and hence it is that man remains to eternity such as the life of his love has been in the world. Angels wonder exceedingly that men do not know that every one's character is determined by his ruling love; and they are astonished that many believe they can be saved by an act of unconditional mercy, and by faith alone, whatever the character of their life may be; and

that men do not know that Divine mercy operates by means, and that to obtain mercy is to be led by the Lord both in the world and afterwards to eternity, and that those are led by Divine mercy who do not live in evil; lastly they are amazed that men do not know that faith is the affection for truth proceeding from heavenly love which flows from the Lord.

481. (iii) The man whose love is celestial and spiritual goes to heaven, and the man whose love is corporeal and worldly and not heavenly and spiritual goes to hell. has been made clear to me from all whom I have seen taken up into heaven or cast into hell; for those who were taken up into heaven had lived a life of heavenly and spiritual love, but those who were cast into hell had lived a life of corporeal and worldly love. Heavenly love consists in loving what is good, sincere and just, for its own sake, and in acting according to this love; and those whose love is of this nature lead the heavenly life of goodness, sincerity and justice. Those who love all things good, sincere and just for their own sake, and order their lives and actions accordingly, love the Lord above all things, because all goodness, sincerity and justice are from Him; and they also love the neighbour, because these also are meant by the neighbour who is to be loved. But corporeal love consists in loving what is good, sincere and just, not for its own sake, but for the sake of self, because reputation, honour and gain are thereby acquired. These men do not regard the Lord and the neighbour in what is good, sincere and just, but themselves and the world, and take delight in deceit; and apparent goodness, sincerity and justice which spring from deception are really evil, insincerity and injustice, and these are what they love in their pretence of good.

As the life of every one is determined by these different kinds of love, man's character is examined after death, as soon as he enters the world of spirits, and he is then united with those whose love is similar to his own; those whose love is heavenly are united with the angels, and those whose love is corporeal are united with the infernals. When they have passed through their first and second states, the two classes are so separated that they no longer see or know one another; for every one becomes his own love, not only as to his inner mind but also as to his outer mind, which has to

do with the face, body and speech; and thus every one becomes the image of his own love even in outward form. Those whose love is corporeal appear gross, dusky, black and mis-shapen; but those whose love is heavenly appear cheerful, bright, fair and beautiful. These two classes are also wholly unlike as to their thoughts and feelings; those whose love is heavenly are intelligent and wise; but those

whose love is corporeal are stupid and idiotic.

When it is permitted to look into the inner and outer regions of the mind, where dwell the thought and affection of those whose love is heavenly, the inner regions appear filled with light, sometimes of a flaming quality, and the outer regions exhibit various beautiful colours like rainbows; but the inner minds of those whose love is corporeal appear as something black, because they are closed up, and the inner minds of some appear as if filled with dusky fire; these are persons who had inwardly cherished malignant deceit; their outer minds also appear of a dirty colour, and disagreeable to the sight. It should be borne in mind that the inner and outer regions of the mind and disposition are rendered visible in the spiritual world, whenever the Lord so

Those whose love is corporeal see nothing in the light of heaven, for to them the light of heaven is thick darkness; but the light of hell, which is like light from burning coals, seems like clear light to them. Moreover, in the light of heaven their inner sight is so darkened that they become insane; consequently they shun that light and hide themselves in dens and caverns at a depth proportional to the falsity which flows from their evil. But as regards those whose love is heavenly, the more exalted and interior the light into which they come, the keener is their vision, the more beautiful do all things appear to them, and the wiser and more intelligent do they become in their perception of the truth.

Again it is impossible for those whose love is corporeal to live at all in the heat of heaven, for the heat of heaven is heavenly love; but they can live in the heat of hell, which is the love of raging against those who do not favour them. Contempt of others, enmity, hatred and revenge are the delights of that love, and these delights are their very life; they have no idea what it is to do good to others from a good motive and for the sake of good itself, knowing only what it is to confer a benefit from an evil motive and for the sake of evil.

Again, those whose love is corporeal are unable to breathe in heaven, for when any evil spirit is taken thither, he draws his breath like one who is struggling in a contest; but those whose love is heavenly have a freer respiration and a fuller life as heaven affects them more intimately. Hence it is evident, that heavenly and spiritual love constitute heaven with man, because all things of heaven are inscribed on that love; also that corporeal and worldly love destitute of heavenly and spiritual love, constitute hell with man, because all things of hell are inscribed on that love. It follows that he whose love is heavenly and spiritual goes to heaven, and he whose love is corporeal and worldly and is destitute of

heavenly and spiritual love goes to hell.

482. (iv) The only faith that endures is the faith derived from heavenly love. This has been made manifest to me by so much experience, that if all the things I have seen and heard on the subject were here stated they would fill a volume. This I can testify, that there is no faith nor can there be any, with those whose love is corporeal and worldly and destitute of what is heavenly and spiritual; and that such men have nothing but knowledge, or a mere persuasion that a thing is true because it serves the purpose of their Many who supposed that they had faith were brought into the presence of some who had real faith and, there being a communication of thought between them, the latter perceived that the others had no faith at all. These also admitted afterwards, that mere belief in the truth and in the Word is not faith; but that faith consists in loving truth from heavenly love, and in willing and acting accordingly from inward affection. It was also shown that their persuasion, which they called faith, was like the light of winter in which, being devoid of heat, all things on the earth, bound up in frost, lie torpid beneath the snow. For this reason the light of such faith is not only extinguished as soon as the rays of the light of heaven shine upon it, but even becomes thick darkness, in which no one can see himself; and then the mind at the same time is so darkened, that they understand nothing at all, and at length become insane with falsities. Therefore, such men are deprived of all the truths which

they had learned from the Word and the doctrine of the Church, and had called the truths of their faith, and they are imbued instead with every falsity which is in agreement with the evil of their life; for they are all absorbed in their own love and in the falsities agreeing therewith, and then they hate, abhor and reject truths as being repugnant to the falsities of their evil. This I can testify from all my experience of heaven and hell, that all who from their doctrine have made a mere profession of faith and have lived evil lives are in hell. I have seen them cast down thither, to the number of many thousands, concerning whom see the small work on The Last Judgment and the Destruction of Babylon.

483. (v) Love in act, that is, the very life of man, is what endures. This is a conclusion which necessarily follows from what has now been shown from experience, and from what has been said concerning deeds and works. Man's

works and deeds are his love in act.

484. It must be understood that all works and deeds pertain to moral and civil life, and therefore have regard to what is sincere and right, just and equitable; what is sincere and right pertains to moral life, and what is just and equitable to civil life. The love from which the deeds are done is either heavenly or infernal. The works and deeds of moral and civil life are heavenly if they are done from heavenly love; because what is thus done comes from the Lord and is therefore good. But the deeds and works of moral and civil life are infernal if they are done from infernal love; for whatever is done from this love, which is the love of self and the world, comes from the man himself, and in itself is therefore evil; because man viewed in himself, that is man's selfhood, is nothing but evil.

## THE DELIGHTS OF EVERY ONE'S LIFE ARE CHANGED AFTER DEATH INTO CORRESPONDING DELIGHTS

485. That the reigning affection or ruling love remains with every one to eternity, was shown in the preceding chapter; it shall now be shown that the delights of that affection or love are turned into corresponding delights, that is, into spiritual delights which correspond to natural delights. That the latter are turned into spiritual delights can be seen from this, that man so long as he is in his

earthly body is in the natural world, but when he leaves that body, he comes into the spiritual world and puts on a spiritual body. That angels and also men after death are in perfect human form, and that the bodies with which they are clothed are spiritual, may be seen above (n. 73-77; and n. 453-460), and also what the correspondence is of spiritual

things with natural (n. 87-115).

486. All man's delights are those of his ruling love, for a man feels nothing to be delightful but what he loves, and what he loves above all things is especially delightful to him; for it amounts to the same thing whether you say the ruling love, or that which is loved above all things. These delights are various. In general there are as many delights as there are ruling loves, and therefore as many as there are men, spirits and angels; for no one's ruling love is exactly like that of another. Hence it is that no one has a face exactly like that of another; for the face is an image of the mind, and, in the spiritual world, it is an image of one's ruling love.

In particular, every one's delights are of infinite variety, nor can any one delight be exactly similar to or identical with any other, whether they follow one after another or exist together at the same time; for one is never the same as another. Nevertheless these particular delights in every one have reference to his one ruling love, for they compose it and thus make one with it. Similarly all delights in general have reference to one universal ruling love, which in heaven is love to the Lord, and in hell is the love of

self.

487. Only the science of correspondences can reveal the nature and quality of those spiritual delights into which the natural delights of every one are changed after death. This teaches, in general, that nothing natural exists without something spiritual corresponding to it, and it also teaches in particular what, and of what nature, the corresponding thing is. Therefore, he who possesses this knowledge may clearly ascertain what his own state after death will be, if he only knows what his own love is, and what its relation to the universal ruling love to which all forms of love have reference, as was explained just above.

But it is impossible for those who are immersed in the love of self, to know what their ruling love is, because they love what is their own, and their evils they call good; and the falsities which support their evils, and by which they confirm them, they call truths. And yet, if they were willing, they might know it from others who are wiser than themselves, since these see what they themselves do not see. This however is impossible with those who are so filled with the love of self that they reject all the teaching of the wise.

On the other hand, those whose love is heavenly accept instruction, and as soon as the evils which they have inherited begin to show themselves, they see them as such in the light of truth, for truths make evils manifest. Every one can detect evil and its falsity in the light of truth; but no one can see what is good and true in the light of evil. The reason is that the falsities of evil are mere darkness, and correspond to darkness. Therefore, those who are immersed in falsities arising from evil are like blind men, who do not see things that are in the light, and even shun them as owls do. But truths originating from good correspond to light and actually are light (n. 126-134). Therefore, those who are imbued with truths originating from good are able to see, and have their eyes open, and distinguish all things,

whether in the light or the shade.

This too has been proved to me by experience. The angels in heaven clearly perceive the evils and falsities which sometimes arise in themselves, and also the evils and falsities of those spirits who, in the world of spirits, are connected with the hells; but the spirits themselves are unable to see their own evils and falsities. They do not understand what the good of heavenly love is, what conscience is, or what sincerity and justice are, except so far as they are practised for the sake of self; nor do they understand what it is to be led by the Lord; they say that such things are of no value and indeed that they do not exist. All this has been said to the intent that man may examine himself and recognise from his delights the character of his love, and hence so far as he has a knowledge of correspondences may know the state of his life after death.

488. How the delights of every one's life are changed after death into delights which correspond to them, may indeed be known from a knowledge of correspondences; but because that knowledge is not yet common, I wish to throw some light on the subject by some examples taken from

experience. All those whose life is evil, and who have confirmed themselves in falsities against the truths of the Church, and especially those who have rejected the Word, shun the light of heaven, and rush into caverns with dark entrances, and into clefts in the rocks where they hide themselves; and this is because they loved falsities and hated truths, for such caverns and clefts in the rocks correspond to falsities, as light corresponds to truths. It is delightful to them to dwell there, and distressing to dwell in the open fields.

Those who have taken delight in secret and treacherous plots, do the same thing. They too dwell in such caverns, and frequent rooms so dark that they cannot even see one another, and whisper together in corners; into this the delight

of their love is changed.

Some have studied the sciences with no other intent than to acquire a reputation for learning, and have not thereby cultivated their rational faculty, but have taken delight in storing the memory merely from pride in such things. They love sandy places, and choose them in preference to fields and gardens, because sandy places correspond to such studies.

Those who have been learned in the doctrines of their own and other Churches, but who have not applied their knowledge to life, choose rocky places, and dwell among heaps of stones, shunning cultivated regions, because they dislike them.

Those who have ascribed all things to nature, and also those who have ascribed all things to their own prudence, and who by various arts have raised themselves to positions of honour, and have acquired wealth, devote themselves in the other life to the study of magical arts, which are abuses of Divine order, and find in these the highest delight of their life.

Those who have adapted Divine truths to their own loves, and have thereby falsified them, love urinous matters, because these correspond to the delights of such love.

Those who have been sordidly avaricious, dwell in cells, and love the filth of swine and such stenches as are exhaled

from undigested food in the stomach.

Those who have passed their life in mere pleasure, have lived delicately and have indulged the palate and the stomach,

loving these things as the highest good of life, in the other world love dunghills and privies in which they find their delight, because such pleasures are spiritual filth. They shun places which are clean and free from filth, finding them disagreeable.

Those who have taken delight in adultery, dwell in the other world in brothels, where all things are vile and filthy; these they love, and shun chaste homes, and faint away if they happen to come near them. Nothing is more delight-

ful to them than to break up marriages.

Those who have lusted for revenge, and have thereby acquired a savage and cruel nature, love cadaverous substances, and are in hells of that description; and so on.

489. On the other hand, the delights of those who have lived in the world in heavenly love are turned into such corresponding things as exist in the heavens from the Sun of heaven, and from the light of that Sun; and this light presents to their view objects which have what is Divine inwardly concealed in them. The things seen in this light intimately affect the minds of the angels, and at the same time outwardly affect their bodies. And since Divine Light which is the Divine Truth proceeding from the Lord, flows into minds which are opened by heavenly love, therefore it presents outwardly objects which correspond to the delights of their love. That the things which are seen in heaven correspond to the minds of the angels, or to their faith and love, and consequently to their intelligence and wisdom, was shown in the chapter on representations and appearances in heaven (n. 170-176); and in that on the wisdom of the angels of heaven (n. 265-275).

Having begun to establish this point by examples taken from experience, and being desirous to illustrate what has already been stated on logical grounds, I will adduce some particulars concerning the heavenly delights into which natural delights are changed with those who in the world

have lived in heavenly love.

Those who have loved Divine truths and the Word from interior affection, or from an affection for the truth itself, dwell in the light in the other life, for they dwell in lofty regions, which appear like mountains, where they are always in the light of heaven. They have no experience of darkness like that of night in the world, and

they also live in a vernal temperature; and they see around them fields, standing corn and vineyards. Everything in their houses glitters as if made of precious stones; to look through the windows, is like looking through pure crystals. These are the delights of their sight, but the same things are inwardly delightful from correspondence with heavenly and Divine things; for the truths from the Word, which they have loved, correspond to standing corn, vineyards, precious stones, windows and crystals.

Those who have applied the doctrines of the Church drawn from the Word immediately to life, are in the inmost heaven, where they are in the enjoyment, above all others, of the delight of wisdom. In every object they see things Divine; the objects themselves they see with their eyes, but Divine things corresponding to them flow immediately into their minds, and fill them with a blessedness which affects all their sensations, and hence all things seem to

laugh, sport and to be filled with life (n. 270).

Those who have loved the sciences, and have thereby cultivated their rational faculty and acquired intelligence, and at the same time have acknowledged the Divine Being, find their pleasure in the sciences and their rational enjoyment changed in the other life into spiritual delight in the knowledge of good and truth. They dwell in gardens where flower-beds and lawns are seen beautifully arranged, with rows of trees round about, and arbours and walks, the trees and flowers varying from day to day. The entire view fills their mind with a general sense of delight, which the detailed variations continually renew; but since all these objects correspond to things Divine, and the angels are skilled in the knowledge of correspondences, they are continually filled with new knowledge, and by this means their spiritual rational faculty is perfected. These are their delights, because gardens, beds of flowers, lawns and trees, correspond to natural and spiritual knowledge, and to the intelligence acquired thereby.

Those who have ascribed all things to the Divine Being, regarding nature as comparatively dead and merely subservient to spiritual things, and have confirmed themselves in this belief, are in heavenly light; and all things that

appear before their eyes are made transparent by that light, and in this transparency display innumerable modifications of light, which their internal sight takes in, as it were, at a glance; and hence they are affected with interior delight. The things seen within their houses are as if made of diamonds displaying similar modifications of light. The walls of their houses, as already said, are like crystal, and therefore also transparent, and in them appear, as it were, moving forms representative of heavenly things, and this also with perpetual variety. These things are so, because such transparency corresponds to an understanding enlightened by the Lord, after the removal of those shadows which arise from faith in and love of natural things. With reference to such things, and innumerable others, it is said by those who have been in heaven, that they have seen what eye has never seen; and, from the perception of Divine things communicated to them by the angels, that they have heard what ear has never heard.

There are some who have not acted furtively, but have been willing that all their thoughts should be made known so far as social life permitted, because they have thought nothing but what was sincere and just from the Divine Source. These in heaven have faces radiant with light; and in the light of their countenance is seen depicted every detail of their affection and thought, and their words and actions are, as it were, the outward forms of their affections. These therefore are more beloved than others. While they are speaking, the light in their faces becomes a little dimmed, but as soon as they have finished speaking, all that they have said becomes plainly manifest in the face. And as all the objects around them correspond to what is in their minds, these objects assume an appearance from which others can clearly discern what they represent and depict. When spirits, whose delight has been in surreptitious deeds, see them at a distance, they shun them, and appear to themselves to creep away from them like serpents.

Those who have regarded adultery as most wicked, and have lived in the chaste love of marriage, are more than all others in the order and form of heaven, and consequently are of consummate beauty and in the perpetual flower of their youth. The delights of their love are indescribable, and increase to eternity; for all the delights and joys of

heaven flow into that love, because it descends from the union of the Lord with heaven and the Church, and in general from the union of good and truth, which union constitutes heaven itself in general, and heaven in each particular angel (n. 366-386). Their external delights also are indescribable by human words. These are only a few of the things that have been told me about the correspondence of the delights enjoyed by those who are in heavenly love.

490. From this it may be known, that the delights of all men are changed after death into corresponding delights, the love itself still remaining to eternity. This is true of marriage love, the love of justice, sincerity, goodness and truth, the love of science and knowledge, the love of intelligence and wisdom, and the rest. Delights flow from these loves like streams from their fountain, and moreover they are permanent; but they are raised to a higher degree, when they pass from natural things to spiritual.

## THE FIRST STATE OF MAN AFTER DEATH

491. There are three states of life through which a man passes after death, before he enters either heaven or hell. The first state is that of his outer mind; the second, that of his inner mind; and the third, his state of preparation in the world of spirits. There are some, however, who do not pass through these states, but are either taken up into heaven or cast into hell immediately after death. Those immediately taken up into heaven are such as have been regenerated while in the world and thus prepared for heaven. only need to cast off natural defilements with the body, and are then immediately taken up by angels into heaven. I have seen them taken up soon after the hour of death. But those who have been inwardly wicked, while maintaining an outward appearance of goodness, and have thus filled up the measure of their wickedness by craftiness, using goodness as a means of deceiving others, are immediately cast into hell. I have seen some of them cast into hell directly after death, one of the most deceitful with his head downwards and his feet upwards, and others in other ways. There are also some who immediately after death are cast into caverns, and are thus separated from those who are in the world of spirits; they are taken out of their caverns and put back again by turns. They are those who, under a mask of civility, had dealt wickedly with the neighbour. But all these are few in comparison with those who are kept for some time in the world of spirits, and who are there prepared, according to Divine order, for heaven or hell.

- 492. Man comes into the first state of life, which is that of the outer mind, immediately after death. There is an inner region and an outer region of every man's spirit. In the outer region reside those powers by which in the world headapts his body, especially his face, speech and demeanour, to the society in which he moves; but the inner region of the spirit is the seat of his own will and thought, and these are rarely exhibited in his face, speech or demeanour. For man is accustomed from childhood to make a show of friendship, benevolence and sincerity, and to conceal the thoughts springing from his will. He has consequently acquired the habit of living a moral and civil life outwardly, whatever he may be inwardly; and the effect of this habit is that man scarcely knows or thinks anything about his inner mind.
- 493. The first state of man after death is like his state in the world, because his life is still external. He has therefore a similar face, speech and disposition, thus a similar moral and civil life; so that he thinks that he is still in the world, unless he pays close attention to the experiences he meets with, or remembers what was said to him by the angels when he was raised up, namely, that he is now a spirit (n. 450). Thus life remains the same in the other world as in this and death is only the transition from one to the other.
- 494. This being the state of man's spirit immediately after his entrance into the other world, he is therefore recognised by his friends and acquaintances of this world; for spirits recognise a man, not only from his face and speech, but also from the sphere of his life, as they draw near him. When any one in the other life thinks of another, he thinks of his face, and at the same time of many of the facts connected with his life, and when he does this the other enters his presence as if he had been sent for and summoned. This is so in the spiritual world, because thoughts are there diffused around and there is no space

such as exists in the natural world (n. 191-199). Consequently all are recognised by their friends, relatives and acquaintances when they first come into the other life, and they talk and afterwards associate with them according to their intimacy in the world. I have frequently heard those who have come from the world rejoicing at seeing their friends again, and their friends also rejoicing at their arrival. Very often a husband and wife meet and congratulate each other, and also remain together for a longer or shorter time according to the delight they had felt in living together in the world. If true marriage love, which is a union of minds brought about by heavenly love, has not joined them together, they are separated after a while. But if their minds have been discordant and inwardly opposed to each other, they burst forth into open enmity, and sometimes into actual fighting; notwithstanding this, they are not separated until they enter the second state, which will be dealt with presently.

495. Since the life of spirits recently come from the natural world is not unlike their life there, and as they do not know anything about the nature of their life after death, nor about heaven and hell, except what they have learned from the literal sense of the Word and from sermons based on that sense, therefore, after wondering to find themselves in a body with every sense which they had while in the world, and that they still see similar objects around them, they are seized with a desire to know what heaven and hell are, and where they are. They are therefore instructed by friends concerning the state of eternal life, and are also conducted to various places, and introduced to various societies; and are sometimes taken to cities, gardens and paradises, and frequently shown magnificent objects, because such things delight their external senses. They are also now and then led to recall the ideas which they had entertained during their life in the body, about the state of the soul after death and about heaven and hell, until they feel indignant at their total ignorance on these subjects, and at the ignorance of the Church also.

Almost all are anxious to know whether they will go to heaven, and many believe that they will, because they have led a moral and civil life in the world; they do not reflect that both the wicked and the good lead a similar life

outwardly, doing good to others in the same manner, going to church, hearing sermons and praying; and they have no idea that outward deeds and acts of worship are of no avail, but only the internal states of mind from which the external acts proceed. Out of thousands there is scarcely one who knows what inward states of mind are, and that they are what constitute heaven and the Church in man; still less do they realise that outward acts assume their character from the man's thought and intention, and display the love and faith from which they originate. And even when they are instructed, they fail to comprehend that thinking and willing are of any moment, but still think that only words and actions are important. Such are very many of those who at this day come from the Christian world into the other life.

496. Good spirits scrutinise their character by various methods, for in this first state the wicked speak truths and do good actions, as well as the good, because, as was said above, they have like them lived morally in outward appearance; for they have lived under governments, and subject to laws, and have thereby gained a reputation for justice and sincerity, and have obtained favour, and thus risen to

honour and acquired wealth.

But evil spirits are distinguished from good spirits principally by this, that the evil attend eagerly to what is said about external things and but little to what is said about internal things, which are the truths and good affections of the Church and heaven. They hear them, indeed, but not with attention and joy. Evil spirits are also distinguished from the good by their constantly turning themselves in certain directions and by their walking along paths which lead in those directions whenever they are left to themselves. From the direction in which they turn, and the paths along which they go, the love which leads them can be ascertained.

497. All the spirits who arrive from the world, are attached to some society in heaven or to some society in hell, but only as to their inner minds, and these are not disclosed so long as their life is an external one; because external things hide and cover what is within, especially with those who are inwardly evil. Afterwards, however, when they come into the second state, their evil is revealed,

because then their inner mind is disclosed while their outer

mind is dormant.

498. The first state of man after death continues with some for days, with others for months, and with others for a year, but seldom for more than a year; the period with each is shorter or longer according to the agreement or disagreement of his inner with his outer mind. For with every one these two must make one and correspond; for no one in the spiritual world is allowed to think and will in one way, and to speak and act in another. Every one there must be a likeness of his own affection or of his own love, and therefore must be outwardly such as he is inwardly. The outer mind of a spirit is therefore first disclosed and reduced to order, that it may correspond to and serve as a basis for the inner mind.

## THE SECOND STATE OF MAN AFTER DEATH

499. Man's second state after death is that of his inner mind, because he is then brought under the control of his inner mind or of his will and thought, while his outer mind which was active during his first state, now lies dormant. Whoever studies the life of man, his speech and actions, may know that every one has both an inner and an outer mind, or inner and outer thoughts and intentions. This he may know from the following considerations: every one who lives in polite society thinks of others according to what he has heard and learned of them, either by report or in conversation; yet he does not let his real thoughts appear in what he says to them, but treats them with civility, even though they be evil. That it is so we know especially from the conduct of pretenders and flatterers, whose speech and actions are altogether at variance with their thoughts and intentions; and from that of hypocrites, who speak about God, heaven and the salvation of souls, the truths of the Church, their country's good, and their neighbour, as if they were actuated by faith and love; yet in their hearts they believe nothing of what they say, but love themselves alone.

Hence it is evident that there are two kinds of thought, one exterior and the other interior, and that such persons speak from exterior thought, while their inner thoughts are utterly different; moreover, these two classes of thought are distinct from each other; for care is taken lest the interior thought should govern the exterior or in any way be disclosed. Man is so formed by creation, that his interior thought may make one with his exterior thought by correspondence; and they do make one in good people, because these think and speak only what is good. But interior thought does not make one with exterior thought in the evil, because they think what is evil and speak what is good. This is an inversion of order, for with them good is without and evil within. Consequently, evil rules over good and degrades it to the condition of a slave, that it may serve as a means of procuring the ends which will satisfy their love. And because this motive underlies all their actions and words, it is evident that all the good they speak and do is not really good, but is tainted with evil, however good it may appear in outward form to those not acquainted with their inward thoughts and intentions.

It is otherwise with those who love good. With them there is no inversion of order; for good from their interior thought flows into their exterior thought, and thence into their words and deeds. This is the order for which man was created, for thus his inner mind is in heaven, and in the light of heaven; but the light of heaven is the Divine Truth proceeding from the Lord, by which the Lord is present in heaven (n. 126-140), and therefore they are led by the Lord. All this has been said to make it clear that every man has interior and exterior thought, and that they are distinct from each other. When thought is mentioned the will also is meant; for thought is derived from the will, since no one can think apart from his will. Hence it is plain what is meant by the state of man's inner mind and

the state of his outer mind.

be taken to include affection and love, and all delight and pleasure which flow from affection and love, because they have reference to the will as their common basis; for what a man wills, he loves, and feels to be delightful and pleasurable; and, conversely, what a man loves and feels to be delightful and pleasurable, he also wills. Again thought means everything by which man confirms himself in his affection or his love; for thought is nothing but the form of the will, or the means whereby the desires of the will may

be made manifest. This form is the result of various processes of reasoning, which have their origin in the spiritual

world and belong properly to the spirit of man.

501. It should be known that man's character is determined by his inner mind and not by his outer mind regarded as distinct from the former. The reason is that the inner mind pertains to the spirit, and the life of man is the life of his spirit, for this is the origin of the life of the body. For this reason also a man retains the character of his inner mind to eternity; but as the outer mind belongs partly to the body, it is laid aside after death, and that part which adheres to the spirit becomes dormant, and serves only as a basis for the inner mind, as was shown above in dealing with the memory of man which remains after death. This makes evident what is man's own, and what is not his own; namely, that with the evil man, nothing belonging to his exterior thought from which he speaks, or to the exterior will from which he acts, is his own, but only that which belongs to his interior thought and will.

502. When the first state has been passed through, which is the state of the outer mind, treated of in the preceding chapter, the man, now living as a spirit, has the state of his inner mind disclosed, or the state of his interior will and thought, which had been habitual to him in the world, when he was left to himself to think freely and without restraint. He lapses unconsciously into this state, just as he did in the world, when he abandoned the kind of thought which is the immediate source of utterance and fell back upon his inward thought and remained absorbed in that. When therefore a man who has now become a spirit, is in this state, he is really himself, and is living his own life; for to think freely from his own affection is the very life of man, and is the man

himself.

503. A spirit in this state thinks from his actual will, and thus from his actual affection or love, and then his thought is one with his will; and this so completely that he scarcely appears to be thinking but to be merely willing. Very nearly the same thing happens when he speaks; there is however this difference that he speaks with some fear of the thoughts of the will being laid bare, since by social life in the world this reticence has become a habit of his will.

504. All men, without exception, are brought into this

state after death, because it is the proper state of their spirit; the former state is that of man's spirit when in company, and this state is not properly his own. That the state of the outer mind into which man first comes after death, as was shown in the preceding chapter, is not properly his own, will be evident from several considerations; for example, spirits not only think, but also speak, from their own affection; for their speech flows from that affection, as was stated and explained in the chapter on the speech of angels (n. 234-245). The man also thought in this way in the world, when he was thinking to himself, for then his thought was dissociated from his speech; he merely saw the things in his mind, and more in a minute than he could utter afterwards in half an hour.

That the state of a man's outer mind is not really his own nor that of his spirit, is evident from the fact that when he is in company with others in the world, he speaks according to the conventionalities of moral and civil life, and at such times interior thought controls that which is exterior, as one person controls another, to prevent it from overstepping the bounds of decorum and good manners. The same thing is manifest also from this, that when a man is thinking to himself, he considers how he must speak and act in order to please, to secure friendship, good-will and favour; his actions are then foreign to his own nature, that is, different from those he would adopt if he acted in accordance with his own will. From this it is evident that the state of the inner mind into which the spirit is brought is his own proper state, and was the man's own proper state when he lived in the world.

505. When a spirit's state of life is that of his inner mind, it becomes clearly evident what his real character was in the world, because he then acts in accordance with his own true nature. He who was inwardly good in the world, now acts rationally and wisely, indeed more wisely than in the world, because he is released from connexion with the body, and therefore from earthly things, which dulled and, as it were, clouded his mind. But he who has been in evil in the world, now acts foolishly and insanely, more insanely, indeed, than in the world, because he is free and unrestrained. When he lived in the world, he was sane in outward appearance, for by his outward actions he seemed like a

rational man; but when this outward appearance is taken away from him, his insanities are revealed. A bad man, who puts on the appearance of a good one, may be compared to a covered vessel, bright and polished on the outside, in which is concealed filth of all kinds; according to the Lord's declaration, "Ye are like unto whited sepulchres, which outwardly appear beautiful, but within are full of dead men's

bones and of all uncleanness" (Matt. xxiii. 27).

506. All who have lived a good life in the world, and acted conscientiously, being such as have acknowledged the Divine Being and loved Divine truths, especially those who have applied them to life, when they are brought into the state of their inner minds, feel as if they had been awakened out of sleep, and like those who pass from darkness into light. The light of heaven, or interior wisdom, illumines their thought, and goodness, or interior affection, inspires their deeds. Heaven itself flows into their thoughts and affections with an interior blessedness and delight, of which they before knew nothing; for now they are in communion with the angels of heaven. They now also acknowledge the Lord, and worship Him from their very life; for, as was said just above, when their inner minds are disclosed, they are living their own proper lives. They freely acknowledge and worship the Lord, because freedom is born of interior affection; and thus they feel that external sanctity is of comparatively little importance, and come into that internal sanctity in which true worship consists. Such is the state of those who have lived a Christian life, according to the commandments of the Word.

But the state of those who have lived an evil life in the world, who have had no conscience, and have consequently denied the Divine Being, is altogether different. All who live an evil life inwardly denythe Divine Being, however much they may outwardly suppose that they do not deny, but acknowledge Him; for to acknowledge the Divine Being, and to live wickedly, are opposites. When, in the other life, the inner minds of such men are disclosed, and they are heard to speak and seen to act, they seem infatuated; for their evil lusts burst forth into all sorts of abominations, into contempt of others, mockery, blasphemy, hatred and revenge. They lay plots, some with such cunning and malice as could scarcely be thought possible in any man.

For they are then in a state of freedom to act according to the thoughts of their will, being separated from the outward circumstances which restrained and checked them in the world. In a word, they are deprived of rationality, because the reason which they possessed in the world did not reside in their inner minds, but in their outer minds, although they had appeared to themselves to be wiser than others.

Such being their character when they are in this second state, they are brought back at short intervals into the state of their external life, and then to the recollection of what they had done when they were in the state of their internal life. Some are then ashamed, and acknowledge that they have been insane; but some are not ashamed, and some are indignant because they are not allowed to remain always in the state of their external life. But they are shown what they would be if they were always in that state, namely that they would secretly attempt the same evil deeds, seducing the simple in heart and faith by a pretence of goodness, sincerity and justice, until they utterly destroyed themselves; for their outer minds would burn at length with a fire similar to that of their inner minds, and their whole life would be consumed.

507. When spirits are in this second state, they appear exactly as they had really been in the world; and what they had done and spoken in secret is then made manifest; for, being no longer restrained by outward circumstances, nor by the fear of losing their reputation, they say and attempt to do openly what in the world they had said and done secretly. They are also brought into many evil states of mind, that their true character may be known to angels and good spirits; and thus hidden things are revealed and secret things are uncovered, according to the Lord's words, "There is nothing covered that shall not be revealed; neither hid that shall not be made known: whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops" (Luke xii. 2, 3). And again: "I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment" (Matt. xii. 36).

508. The character of the wicked in this state cannot be

described in a few words, because their insanity varies according to their lusts, and these are of many kinds: I shall therefore only mention some special examples, from which a conclusion may be formed respecting the rest. Some have loved themselves above all things, and in their duties and employments have sought their own honour, and have performed uses, not for the sake of, nor from delight in such use, but for the sake of their own reputation, that they might be esteemed more worthy than others, and thus enjoy renown; these are more stupid, in this second state, than any others; for to the extent that any one loves himself, he is removed from heaven and therefore deprived of wisdom.

Those who have been given up to self-love, and have at the same time been crafty, and have gained positions of honour by their artifices, associate with the worst of spirits, and learn magical arts, which are abuses of Divine order, and thereby injure and infest all who do not pay them honour. They lay snares, they cherish hatred, they burn with revenge, and desire to vent their rage upon all who do not submit to them; and the more their wicked companions give way to them, the more they rush into all these enormities. At length, they scheme how they may ascend into heaven and destroy it, or be worshipped there as gods; to such length does their madness go.

Papists who have been of this character are more insane than others, for they are firmly persuaded that heaven and hell are subject to their power, and that they can remit sins at pleasure; they arrogate to themselves every Divine attribute, and call themselves Christ. Their belief that all this is true is so strong, that, whenever it is communicated to others it confuses their minds and induces in them a painful obscurity. These spirits are much alike in both states, but in the second they lose their reason. Concerning their insanity, and their subsequent fate, some particulars will be related in the short treatise on The Last Judgment and the

Destruction of Babylon.

Those who have ascribed creation to nature, and therefore in their hearts, if not with their mouths, have denied the Divine Being, and consequently all things of the Church and of heaven, associate in this state with others like themselves. They call every one a god who excels in

craftiness, and worship him with Divine honours. I have seen such persons in an assembly adoring a magician, debating about nature, and behaving themselves as foolishly as if they were beasts in human form; yet among these were some who in the world had been in positions of dignity, and some who had a reputation for learning and wisdom.

Others showed their insanity in other ways.

From these few examples may be inferred the character of those whose inner minds are closed towards heaven, as is the case with all who have not come under the influence of heaven, by an acknowledgment of the Divine Being and by a life of faith. Every one may judge for himself what he would be, if he were of such a character, and were allowed to act without fear of the law or loss of life, and without external restraints, such as fear of injury to his reputation, or loss of honour, or gain or of

the pleasures resulting from these.

Nevertheless, the insanity of such spirits is restrained by the Lord, that it may not rush beyond the limits of use; for some use is performed even by such spirits as these. In them good spirits see the nature and quality of evil, and what man becomes when he is not led by the Lord. They are also of use, because, by their means, similar wicked spirits are collected together and separated from the good; again, the truths which the wicked have professed and the virtues they have feigned, are taken away from them, and they are brought into the evils of their life and the falsities thence arising, and are thus prepared for hell. For no one goes to hell until he is given up to his own evil and its attendant falsities, because no one there is permitted to have a divided mind, that is to think and speak one thing and will another. Every evil spirit there must both think and speak what is false and evil; and his will and therefore his love, together with its delight and pleasure, must control both his words and thoughts precisely as they controlled the thoughts of his spirit in the world, that is, when he was thinking to himself under the influence of inward affection. The reason of this is that the will is the man himself, and not the thought, except so far as it partakes of the will, the will being the man's very nature or disposition; so that when a man acts solely according to his will, his true nature and disposition and his very life are revealed. For man's

character remains after death what he has made it by his life in the world. The wicked can no longer amend or change their nature, either by taking thought or by

understanding truth.

509. Evil spirits, in this second state, bring frequent and grievous punishment, upon themselves by rushing into evils of every kind. In the world of spirits there are many kinds of punishment, and no respect is shown to persons; it matters not whether the offender has been a king or a slave in this world. Every evil brings its own punishment with it. They are inseparably connected, and therefore he who is in evil suffers also the punishment of evil. Still, no one in the other life suffers punishment for any evil which he has done in the world, but for evil which he continues to do there. Yet it amounts to the same thing, whether you say that men are punished for their evils in the world, or for the evils which they do in the other life; because every one, after death, returns to his own life, and therefore to similar evils; for the character of the man remains the same as it had been in the life of the body (n. 470-484).

Evil spirits are punished, because in this state the fear of punishment is the sole means of subduing their evils. Exhortation is no longer of any avail, neither is instruction, nor fear of the law, nor the loss of reputation, because the spirit now acts according to his own nature; and this nature cannot be restrained nor broken, except by punishments. But good spirits are never punished, although they have done evil in the world, for their evil does not recur. Moreover, I have learnt that the evil they did was of another kind or nature; it was not done purposely, in opposition to the truth, nor from any other depravity of heart than that which they inherited from their parents; they were carried away by a blind delight, while they were living an external

life and not at the same time an internal one.

510. Every one goes to his own society, in which his spirit has been while he lived in the world; for every man, as to his spirit, is connected with some society, either of heaven or hell. A wicked man is connected with a society of hell, a good man with a society of heaven; and every one goes to his own society after death (n. 438).

The spirit is led to this society gradually, and at length enters it. When the inner mind of an evil spirit is disclosed,

he is gradually turned towards his own society, and at length, before this state is ended, directly to it; and when this state is ended he casts himself into the hell where there are others like himself; and when he casts himself down, he appears to an onlooker like one falling with his head downwards and with his feet upwards. The cause of this appearance is that he is in an inverted order, having loved infernal things and rejected heavenly things.

Some evil spirits, in this second state, enter the hells and come out again several times; but these do not appear to fall headlong, as they do when they are divested of all goodness and truth. The very society in which they have been, as to their spirit, while still in the world, is also shown to them when they are in their first state; thus they learn that they were in hell even during the life of the body; yet their state was not like that of the inhabitants of hell, but like that of spirits in the world of spirits. Concerning this state, as compared with that of the former, more will be said hereafter.

511. In this second state the separation of evil spirits from good ones is effected. In the first state they are together, for while a spirit is in his first state he remains as he was in the world, where the evil associate with the good and the good with the evil; but it is different when his inner mind is disclosed, and he is left to his own nature or will.

The separation of the good from the evil is effected in various ways. The evil are usually led to the societies with which they have communication by good thoughts and affections in their first state, thus to those societies which they had induced by outward appearances to believe that they were not evil. In most cases they are led about through a wide circuit, and their true character is everywhere revealed to good spirits. At the sight of them the good spirits turn away, and at the same time, the evil spirits who are being led about, themselves turn their faces away from them, and look towards the quarter where the infernal society is, which they are about to enter. Many other methods of separation might be mentioned.

THE THIRD STATE OF MAN AFTER DEATH IS A STATE OF INSTRUCTION FOR THOSE WHO ARE GOING TO HEAVEN

512. The third state of man or of man's spirit after death, is one of instruction. This state is for those who enter

heaven and become angels; but not for those who enter hell, because they are incapable of receiving instruction; and therefore their second state is also their third, and it ends in their turning to their own love, and thus to the society of hell where a similar love reigns. When this takes place, their thoughts and desires are inspired by that love; and since that love is infernal, they desire nothing but what is evil and think nothing but what is false, for they delight in these things, because they love them. Consequently they reject everything good and true, which they had before adopted as the means of obtaining the ends they desired.

The good are brought from the second state into the third, which is a state of preparation for heaven by means of instruction. For every one must be prepared for heaven by the knowledge of good and truth, that is, by instruction; since no one can know what spiritual good and truth are, nor the nature of their opposites, evil and falsity, unless he is instructed. In the world one can learn what civil and moral good and truth are, which are called justice and sincerity, because in the world there are civil laws which teach justice, and there is the intercourse of society, in which men learn to live according to moral laws, all of which refer to sincerity and rectitude. But spiritual good and truth are not learnt from the world, but from heaven. They may, indeed, be known from the Word, and from the doctrine of the Church derived from the Word, but still they cannot enter man's life, unless he be in heaven as to his inner mind; and a man is in heaven when he acknowledges the Divine Being and at the same time acts justly and sincerely because the Word directs him to do so. This is living justly and sincerely for the sake of the Divine Being and not for the sake of himself and the world.

No one, however, can act thus unless he has first been instructed that there is a God; that there is a heaven and a hell; that there is a life after death; that God ought to be loved above all things, and that one's neighbour ought to be loved as oneself; and that the contents of the Word ought to be believed because it is Divine. Unless he knows and acknowledges these truths, man cannot think spiritually; and consequently he cannot will them; for a man cannot think about what he does not know, and what

he cannot think about he cannot will. When, therefore, man wills these truths, heaven, that is, the Lord through heaven, influences his life; for He influences the will, and through the will the thought, and through both the life; for from his will and thought is derived the whole life of man. It is evident, therefore, that spiritual good and truth are not learnt from the world, but from heaven, and that no one can be prepared for heaven except by means of instruction.

So far as the Lord acts upon the life of any one, He instructs him; for He thereby kindles the will with the love of knowing truths and enlightens the thought so that he may know them. So far as this is the case, the inner mind of man is opened and heaven is implanted therein; moreover some Divine and heavenly influence affects the sincere actions of his moral life, and the just actions of his civil life, and makes them spiritual; for then these actions have a divine origin because they are done for the sake of the Divine Being. For the sincere and just actions of moral and civil life, which man does from that source, are the very effects of spiritual life; and effects derive their whole character from their efficient cause; for such as the cause is, such is the effect.

513. Instruction is given by angels of many societies, especially by those who are in the northern and southern quarters, because these angelic societies possess intelligence and wisdom from the knowledge of good and truth. The places of instruction are towards the north, and are of various kinds, arranged and distinguished according to the kinds and varieties of heavenly good, in order that each and all may be there taught according to their disposition and power of comprehension. These places extend round about to a considerable distance, and the good spirits who are to be instructed are led thither by the Lord, when they have passed through their second state in the world of spirits. All however do not go to them, for those who have been instructed in the world, and have also been prepared there by the Lord for heaven, are taken to heaven by another way; some immediately after death; some after a short stay with good spirits, where the grosser elements of their thoughts and affections, which they acquired from the possession of honours and riches in the world, are

removed, and thus they are purified. Some are first purged of their evils, by a process which is effected in places under the soles of the feet, called the lower earth, and which often involves severe suffering. These are such as have had a firm belief in falsities, and yet have led a good life; because falsities, when confirmed, cling tenaciously to the mind, and until they are dispelled, truths cannot be seen or received. This purification from evil and the various modes in which it is effected have been treated of in the Arcana Calestia.

514. All who are in places of instruction dwell apart, for every one as to his inner mind is connected with the society of heaven which he is soon to enter. As the societies of heaven are arranged according to the heavenly form (n. 200-212), so also are the places where instruction is given. On this account, when those places are seen from heaven, they look something like a heaven on a smaller scale. They extend lengthwise from east to west, and in breadth from south to north; but their breadth is apparently less

than their length.

The general arrangement is as follows. In front are those who died in childhood, and who have been brought up in heaven to the period of early youth, and who after passing their childhood with their instructresses there, are brought thither by the Lord and taught. Behind these are the places of instruction for those who died at an adult age and who, in the world, had an affection for truth derived from the good of life. Behind these are those who have professed the Mohammedan religion, and have led a moral life in the world, acknowledged one Divine Being and the Lord as the true Prophet. When they withdraw from Mohammed, because he can give them no help, they approach the Lord, worship Him, acknowledge His Divinity, and are then instructed in the Christian religion. Behind these, more towards the north, are places of instruction for various heathen nations, who have led a good life in the world in conformity with their religion and have thereby acquired a kind of conscience, and have done what was just and right, not so much out of regard for the laws of their government, as for the laws of their religion, which they believed ought to be devoutly observed, and in no way violated by their deeds. All these, when they have been

taught, are easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but visible under a human form. These exceed in number all the rest; the best of them are from Africa.

515. But all are not taught in the same way, nor by the same societies of heaven. Those who have been brought up in heaven from infancy, are taught by angels of the inner heavens; for they have not imbibed falsities from false religion, nor defiled their spiritual life by the grossness resulting from the possession of honours and riches in the world. Those who have died at an adult age are for the most part taught by angels of the lowest heaven; for those angels are more suited to them than the angels of the inner heavens, who possess interior wisdom which these cannot yet receive. But the Mohammedans are taught by angels who in the world had been of the same religion, and had been converted to Christianity. The heathen, also, are instructed by angels who had been of their own nation.

516. All instruction given there is based on doctrine derived from the Word, and not from the Word without doctrine. Christians are instructed in heavenly doctrine, which is in perfect agreement with the internal sense of the Word. Others, such as the Mohammedans and the heathen, are instructed in doctrines suited to their apprehension, which differ from heavenly doctrine only in this, that a moral life according to the good tenets of the religion which governed their life in the world, is used as a means of teaching them spiritual life.

517. Teaching in heaven differs from teaching on earth in this respect, that knowledge is not implanted in the memory but in the life; for the memory of spirits is wholly dependent on the nature of their life, since they accept and absorb every thing which agrees with their life, and do not accept, much less are they imbued with, anything which does not agree with it; for spirits are forms of affection, and are

therefore in a human form similar to their affection.

This being the case, they are constantly animated by an affection for truth with a view to the uses of life; for the Lord provides that every one should love the uses suited to his particular disposition, and this love is intensified by the hope of becoming an angel. And since all the uses of heaven have reference to the common use, that is, the good

of the Lord's kingdom, which now takes the place of their country, and since all particular and individual uses are excellent in proportion as they are more nearly and fully related to that common use, therefore all these innumerable uses are good and heavenly. In every one, therefore, the affection for truth is united so intimately with the affection for use, that they make one; by this means, truth is so implanted in use, that the truths which they learn are derived from the love of use. In this manner angelic spirits are

instructed and prepared for heaven.

The affection for truth which looks to use is instilled into them by various means, most of which are unknown in the world; especially by representations of uses, which in the spiritual world are exhibited in a thousand ways, causing delights and pleasures which permeate both the mind and body of the spirit and thus affect his whole being. Thus the spirit becomes, as it were, the personification of his own use; and therefore when, after initiation by instruction, he enters his own society, he is in the enjoyment of his own life when he is fulfilling his own use. From these things it should be clear, that knowledges, which are external truths, do not introduce any one to heaven, but life itself, which is

a life of use acquired by means of knowledge.

518. There were some spirits who, by reflecting about it in the world, had persuaded themselves that they would go to heaven, and be received in preference to others, because of their learning, and great knowledge of the Word and of the doctrines of their Church; for they believed that they were wise, and that they were meant by those of whom it is said, "they shall shine like the brightness of the firmament, and as the stars" (Dan. xii. 3). But they were examined to see whether their knowledge was in their memory only, or in their life also. Those of them who had a genuine affection for truth, that is, who desired truth for the sake of spiritual uses as distinct from worldly and corporeal uses, were received into heaven, after they had been instructed; and they were then able to see what it is that shines in heaven, namely, the Divine Truth; for the light of heaven is Divine Truth expressed in use, which is the plane that receives the rays of that light and turns them into various kinds of brilliancy.

There were others whose knowledge was only in the

memory, and who had thereby acquired the power of arguing about truths, and of confirming what they accepted as first principles; these principles were false but, having no light from heaven, they had confirmed them and regarded them as truths; moreover they believed, from the pride which usually accompanies such intelligence, that they were more learned than others, and would therefore go to heaven, and be waited upon by angels. In order to disabuse their minds of this foolish belief, they were taken up to the first or lowest heaven, that they might enter some angelic society. But at the very threshold their eyes began to be darkened as soon as the light of heaven reached them; their understanding was confused, and at length they panted for breath as though they were dying. When they felt the warmth of heaven, which is heavenly love, they began to be inwardly tormented. Therefore they were cast out, and were afterwards taught that knowledge does not constitute an angel, but the life which is acquired by means of knowledge; for knowledge regarded in itself is outside heaven, but the life acquired by knowledge is within heaven.

519. When by instruction in the places above described, spirits have been prepared for heaven—and this is effected in a short time, because their thought consists of spiritual ideas, which are very comprehensive—they are then clothed with angelic garments. These for the most part are white, like fine linen; and thus they are brought to the way which leads upward towards heaven; and are placed in the care of the angel-guards there, and are then received by other angels and introduced into different societies, and to many of their enjoyments. Afterwards, every one is guided to his own society by the Lord, and this also is effected by various ways, sometimes by winding paths. The ways by which they are led are not known to any angel, but to the Lord alone. When they reach their own society, their inner minds are opened, and these being in harmony with those of the angels of that society, they are immediately recognised and welcomed with joy.

520. To what has been said, I would add a remarkable fact about the ways which lead from the places of instruction to heaven and by which newly-arrived angels are introduced. There are eight ways, two from each place of instruction, one of which ascends towards the east, and the

other towards the west. Those who enter the Lord's celestial kingdom are introduced by the eastern way; but those who enter the spiritual kingdom, are introduced by the western way. The four ways which lead to the Lord's celestial kingdom, appear adorned with olive-trees and fruit-trees of various kinds; but those which lead to the Lord's spiritual kingdom with vines and laurels. This is the result of correspondence; because vines and laurels correspond to an affection for truth and its uses; while olives and fruits correspond to an affection for good and its uses.

### NO ONE IS ADMITTED TO HEAVEN BY AN ACT OF UNCONDITIONAL MERCY

521. Those who have not been instructed about heaven and the way to heaven, and the life of heaven with man, suppose that admission into heaven is merely a matter of mercy, and is granted to those who have faith, and for whom the Lord intercedes. They therefore think that it is merely admission by favour, and that all men without exception might be saved, if it were the Lord's will, and indeed, some believe that all in hell might likewise be saved. But such persons know nothing about man; they are unaware that man's character is determined by the life he leads; and that his life is exactly similar to his love, not only as regards his inner mind, which is the seat of his will and understanding, but also as regards his outer mind, which belongs to his body; and that the bodily frame is only an external form in which the inner mind expresses itself in outward effects; and, therefore, that the whole man is his own love (n. 363). They are also unaware that the body lives, not from itself, but from its spirit; that the spirit of man is his affection, and that his spiritual body is nothing but his affection in human form, and that it is in this form that he appears after death (n. 453-460). So long as these facts are unknown, one may be induced to believe that salvation is a mere question of the Lord's good pleasure, which is called mercy and grace.

522. The nature of Divine mercy shall first be explained. Divine mercy is pure mercy towards all members of the human race for their salvation. It is continually present with every man, and is never withdrawn from him, so that every one is saved who can be saved. But no one can be

saved except by Divine means, which are revealed by the Lord in the Word. Divine means are called Divine truths, and these teach man how to live in order to be saved. By these truths the Lord leads man to heaven, and imparts to him the life of heaven. This the Lord does with all; but the life of heaven cannot be imparted to any one unless he abstains from evil, because evil is an obstacle in the way. So far therefore as man abstains from evil, the Lord in pure mercy leads him by His Divine means from infancy to the end of life in the world, and afterwards to eternity. what is meant by Divine mercy. From this it is evident that the mercy of the Lord is pure mercy, but is not unconditional; that is, it cannot save all men by an act of good-will irrespective of the life they have led.

523. The Lord never acts contrary to order, because He Himself is order. The Divine Truth proceeding from the Lord produces order; and Divine truths are the laws of order according to which the Lord leads man. Therefore, to save man by unconditional mercy would be contrary to Divine order, and thus contrary to the Divine Being. Divine order is heaven with man, but man by a life contrary to the laws of order, which are Divine truths, has perverted this order in himself. The Lord in pure mercy leads him back into this order by means of its laws; and so far as he is brought back, he receives heaven in himself and thus comes into heaven. From this again it is evident, that the Divine mercy of the Lord is pure mercy, but is not unconditional.

524. If men could be saved by unconditional mercy, all would be saved, even those who are in hell; and indeed there would be no hell, because the Lord is mercy itself, love itself, and goodness itself. It is therefore inconsistent with His Divine Nature to say that He is able to save all unconditionally and yet does not save them. Moreover, the Word declares that the Lord desires the salvation of all, and

the condemnation of none.

525. Most of those who enter the other life from the Christian world bring with them the belief that they are to be saved by unconditional mercy, and they pray for that mercy; but on examination it is found that they believe that to enter heaven is merely to gain admission, and that those who are admitted live in heavenly joy. They are wholly ignorant of the nature of heaven and heavenly joy;

and therefore they are told, that heaven is not denied to any one by the Lord, and that they may obtain admission, and even stay there, if they desire it. Those who so desired were admitted, but while yet on the very threshold they were seized with such anguish of heart at the approach of heavenly heat, which is the love in which angels live, and from the influx of heavenly light which is Divine Truth, that they felt infernal torment rather than heavenly joy; and, stricken with horror, cast themselves down headlong. Thus they are taught by actual experience that heaven cannot be given to

any one by unconditional mercy.

526. I have occasionally spoken on this subject with angels, and told them that very many in the world who live in evil, when they talk with others about heaven and eternal life express no other idea than that to go to heaven is merely to be admitted out of pure mercy; and that this is especially believed by those who make faith the only means of salvation. For, from the principles of their religion, they pay no attention to life and the deeds of love which constitute life, nor consequently to any other means by which the Lord imparts heaven to man, and enables him to receive heavenly joy; and since they thus reject every practical means, they conclude, as a necessary consequence, that man goes to heaven by mercy alone, and believe that God the Father is moved to be merciful by the intercession of the Son.

To these things the angels replied that they know that such a dogma follows of necessity from the assumption that man is saved by faith alone, and since this dogma stands at the head of all the rest, and is false, no light from heaven can flow into it; and that this is the source of the ignorance of the Church at this day about the Lord, heaven, the life after death, heavenly joy, the essence of love and charity, and in general about good and its union with truth; consequently about the origin and nature of the life of man. No one derives his life from thought, but from will and the actions originating from the will; the origin of life, therefore, is not from thought, except so far as thought partakes of the will, and therefore not from faith, except so far as faith partakes of love. Angels grieve that these same persons do not know that faith cannot exist alone in any man, because faith apart from its source, which is love, is

merely knowledge, and with some a kind of persuasion which bears the semblance of faith (n. 482). Such a persuasion is not in the life of man, but outside it, for it is separated from the man, unless it is united with his love.

The angels say, further, that those who hold to such a principle concerning the essential means of man's salvation, must necessarily believe in unconditional mercy; because they perceive by natural light and by ocular experience, that faith alone does not constitute man's life, since mere thought and persuasion are just as easy for those who lead an evil life as for others. This is how it comes to be believed that the wicked can be saved as well as the good, provided only that, at the hour of death, they speak with confidence of intercession and of mercy through that intercession. The angels declared that they had never seen any one who had lived an evil life received into heaven by an act of mercy, however much in this world his words were inspired by that trust or confidence, which is understood

in the best sense of the word by faith.

On being asked whether Abraham, Isaac, Jacob, David and the Apostles had not been received into heaven by unconditional mercy, they replied, that not one of them was so received, but every one according to his life in the world; that they knew where they were, and that they were not more highly esteemed there than others. The reason why they are mentioned with honour in the Word, is that by them in the internal sense is meant the Lord; by Abraham, Isaac and Jacob, the Lord as to his Divinity and Divine Humanity; by David, the Lord as to the Divine Royalty; and by the Apostles, the Lord as to Divine Truth. When the Word is read by any man, the angels have no perception at all of these persons, because their names do not enter heaven; but in their stead they have a perception of the Lord as just described; and therefore in the Word as it exists in heaven (n. 259), these persons are nowhere men-tioned, because that Word is the internal sense of the Word as it exists in the world.

527. I can testify from much experience, that it is impossible to impart the life of heaven to those who in the world have led a life opposed to the life of heaven. There were some who believed that they would easily receive Divine truths after death, when they heard them from angels; and

that they would then believe them and live differently, and thus could be received into heaven. But the experiment was tried with very many, being confined however to those who held this belief; and this was permitted in order to convince them that repentance is not possible after death. those with whom the trial was made, understood certain truths and seemed to accept them; but as soon as they reverted to the life which they loved, they rejected them, and even spoke against them. Others rejected them instantly, being unwilling to hear them. Others were desirous that the life which they loved and had acquired from the world, might be taken away from them, and that angelic life, or the life of heaven, might be imparted in its place. Permission to do this was also given; but when the life which they loved was taken away, they lay as if dead with all their mental powers gone. By these and other experiences good simple spirits were instructed that the life of a man can by no means be changed after death; that an evil life cannot be changed into a good life, nor infernal life into angelic, because every spirit, from head to foot, is what his love is, and therefore what his life is; and to transmute his life into its opposite would be to destroy his spirit altogether. Angels declare that it would be easier to change a night-owl into a dove, and a horned-owl into a bird of paradise, than an infernal spirit into an angel of heaven. That man remains after death such as his life has been in the world, may be seen above in its own chapter (n. 470-484). These facts should make it clear that no one can be received into heaven by an act of unconditional mercy.

## THE LIFE WHICH LEADS TO HEAVEN IS NOT SO DIFFICULT AS SOME BELIEVE

528. Some people believe that it is difficult to live the life that leads to heaven, which is called the spiritual life, because they have been told that a man must renounce the world, divest himself of the lusts of the body and the flesh, and live spiritually. And by this they understand that they must renounce worldly things, which consist chiefly of riches and honours; that they must continually be engaged in pious meditation about God, salvation, and eternal life; and pass their life in prayer and in reading the Word and religious

works. This is their idea of renouncing the world and

living in the spirit and not in the flesh.

But from much experience, and from conversation with angels, I have learnt that this is not so at all; and, indeed, that those who thus renounce the world and live in the spirit, acquire a melancholy life, which is incapable of receiving heavenly joy; for every one's life remains with him after death. In order to receive the life of heaven a man must live in the world, and engage in its business and occupations, and thus by a moral and civil life receive spiritual life. In no other way can the spiritual life be formed in man, or his spirit be prepared for heaven; for to live an internal and not at the same time an external life, is like dwelling in a house without a foundation, which therefore gradually either sinks down, cracks and splits asunder, or totters till it falls.

529. If a rational view be taken of the life of man, it will be found on examination to be of three kinds, namely, spiritual, moral, and civil, each kind being perfectly distinct; for there are men who live a civil life, but not a moral and spiritual life; others live a moral life, but not a spiritual life; and others live a civil life, a moral life and at the same time a spiritual life. The latter live the life of heaven, but the former live the life of the world separated from the life of

heaven.

This shows, in the first place, that spiritual life is not something separated from natural life or from the life of the world, but is joined with it, as the soul with its body; and that if it were separated, it would be like dwelling in a house without a foundation, as was said above. For spiritual life finds its field of action in moral and civil life, because spiritual life consists in willing well, and moral and civil life in doing well; and if the latter be separated from the former, then spiritual life consists merely in thought and speech; and the will, having no basis to work upon, fades away; and yet the will is essentially the spiritual part of man.

530. That it is not so difficult as some believe to live the life which leads to heaven, may be seen from what now follows. Who is unable to live a civil and moral life? For every one is initiated into it from childhood, and is made acquainted with it by his life in the world. Every one also does lead such a life, whether he be evil or good; for does

not every one wish to be reputed sincere and just? Almost all men practise sincerity and justice outwardly, so that they seem to be sincere and just in heart, or to act from real sincerity and justice. The spiritual man ought to live in like manner, and he can do this as easily as the natural man can; the only difference is that the spiritual man believes in the Divine Being and acts sincerely and justly, not merely out of regard for civil and moral laws, but also for Divine laws.

As the spiritual man thinks about Divine things in whatever he does, he is in communion with the angels of heaven, and is therefore united with them so far as he acts in this way. Thus his internal man, which, viewed in itself, is the spiritual man, is opened. When he is in this state, man is adopted and led by the Lord, although he is not conscious of this; and then in practising the sincerity and justice of a moral and civil life he acts from a spiritual origin; and to do what is sincere and just from a spiritual origin, is to act from genuine sincerity and justice, or from the heart. His justice and sincerity appear outwardly the same as those practised by natural men, and even by wicked and infernal men; but in inward form they are wholly unlike. For wicked men act justly and sincerely for the sake of themselves and the world only, and therefore if they did not fear the law and its penalties, or the loss of reputation, honour, gain and life, they would act altogether insincerely and unjustly; for they fear neither God nor Divine law, and are thus restrained by no internal bond. They would therefore in such case find pleasure in defrauding, robbing and plundering others to the utmost of their power.

That this is their true character is especially evident from the examination which men of this sort undergo in the other life. Every one's external life is there removed, and his internal life, which remains with him to eternity, is

revealed (n. 499-511).

Being then free from all external restraints, such as fear of the law or of the loss of reputation, honour, gain or life, such persons act insanely, and laugh at sincerity and justice. But those who have acted sincerely and justly out of regard for Divine laws, when their external life is taken away, and they are left to their internal life, act wisely, because they are in union with angels of heaven, through whom wisdom

is communicated to them. It will now for the first time be evident that a spiritual man is able to act as a natural man does in the affairs of civil and moral life, but at the same time in his internal life, or as to his will and understanding,

he is conjoined to the Lord (n. 358-360).

531. The laws of spiritual, civil and moral life are set forth in the ten commandments of the Decalogue. first three of these contain the laws of spiritual life; the next four the laws of civil life; and the last three the laws of The merely natural man lives in outward conformity to these commandments, in the same manner as the spiritual man; for he in like manner worships the Divine Being, goes to church, hears sermons and puts on an appearance of devotion; he does not commit murder, adultery or theft, does not bear false witness, nor defraud his neighbours of their goods. But all this is merely for the sake of himself and the world, and to keep up appearances; but inwardly the same person is just the opposite of what he appears outwardly; for he denies the Divine Being in his heart, acts the hypocrite in his worship, and, when left to himself and his own thoughts, laughs at the holy things of the Church, believing that they merely serve as a restraint for the simple multitude.

Such a man is entirely separated from heaven, not being a spiritual man; and consequently he has no real regard either for morality or the public good; for even though he does not commit murder, still he hates every one who opposes him, and in his hatred burns with a desire for revenge; so that unless civil laws and the external bonds of fear restrained him, he would murder him; and since he lusts after this, it follows that he is continually committing murder. Again even though he does not commit adultery, yet as he believes adultery to be allowable, he is all the while an adulterer, for so far as he has the power and opportunity he does commit it. Although he does not steal, yet, as he covets the goods of others and regards fraud and evil devices as permissible, in intent he is continually acting the thief. The same is true of the commandments relating to moral life, which teach that we are not to bear false witness nor to covet the goods of others. Such is the character of every man who denies the Divine Being and has no conscience based on religious convictions. This

manifestly appears in the other life from men of this sort, when, on the removal of their external life, their internal life is disclosed; for then, being separated from heaven, they act in unison with hell, and so are in fellowship with its inhabitants.

It is otherwise with those who have in their hearts acknowledged the Divine Being, and in the acts of their lives have had respect to Divine laws, and obeyed the first three commandments of the Decalogue as well as the rest. When their internal life is revealed, their external life having been removed, they are seen to be wiser than they were in the world; for this change is like passing from shade into light, from ignorance into wisdom and from a sorrowful state into a blessed one, because they are in the Divine Sphere and consequently in heaven. These things have been said to show how different these two classes of men

are, though both have lived a similar outward life.

532. Every one may know that his thoughts have a tendency according to his intentions, or flow as he directs them: for thought is man's internal sight, and resembles the external sight in this, that to whatever point it is bent or directed, thither it turns and there it remains fixed. therefore, the internal sight or thought is turned fixedly to the world, it follows that the thought itself becomes worldly; if it is turned to self and self-honour, it becomes corporeal; but if it is turned towards heaven, it becomes heavenly. So, too, when the thought is turned towards heaven, it is elevated, but when turned towards self, it is drawn down from heaven, and immersed in what is corporeal; and if towards the world, it is also bent down from heaven, and spent upon the objects which are visible to the eyes.

A man's love determines the end he has in view and directs his internal sight or thought towards the object he seeks. Thus the love of self directs it to self and selfish objects; the love of the world to worldly objects, and the love of heaven to heavenly objects. If, therefore, man's love is known, the state of his inner mind may also be known; for the inner mind of him who loves heaven is raised towards heaven, and is open above; but the inner mind of him who loves the world and himself is closed

above and is open below.

From this it may be concluded, that if the higher regions

of the rational mind are closed above, man can no longer see the things which belong to heaven and the Church, for they appear to be enveloped in thick darkness; and whatever is in thick darkness is either denied or is not understood. This is why those who love themselves and the world above all things, the higher regions of their minds being closed, deny Divine truths in their hearts, and even if they talk about them, they only repeat things they have heard and read and do not understand them. They regard them just as they regard worldly and corporeal things; and this being their character, they can turn their minds only to things that reach them through the bodily senses and derive no pleasure from anything else. But many of these things are filthy, obscene, profane and wicked, and these cannot be removed. because the minds of such persons, as was said above, are closed above and therefore receive no influence from heaven. Man's intention, which directs his internal sight or thought, is his will; for what a man wills, he intends, and what he intends he thinks. If, therefore, his intention is directed towards heaven, his thought, and with it his whole mind, is directed thither; thus his mind is in heaven, and he therefore sees the things of the world beneath him, like one looking down from the roof of a house. Consequently the man, whose inner mind is open, can see his own evils and falsities, for these are beneath the spiritual mind; and on the other hand the man whose inner mind is not open, cannot see his own evils and falsities, because he is immersed in them and is not above them. Hence we may see the origin of man's wisdom or insanity, and also what he will be after death, when he is left to will, think, act and speak, according to his inner mind. These statements, also, are made to show how different inwardly one man may be from another, however like him he may appear outwardly.

533. That it is not so difficult to live the life of heaven as some believe is evident from this, that when anything comes into a man's mind which he knows to be insincere and unjust, and he feels inclined to give way to it, all he has to do is to reflect that it ought not to be done, because it is contrary to the Divine commandments. If he accustoms himself so to reflect, and thus acquires a settled bent of mind, he is then gradually united with heaven; and then the higher regions of his mind are opened, and he detects

whatever is insincere and unjust; and so far as he detects these evils, they may be shaken off, for no evil can be shaken

off until it is recognised as such.

This is a state into which any one may come by virtue of his freedom; for who is not able to think in freedom in the manner just described? But when he has made a beginning the Lord quickens all the good that is within him, and enables him not only to detect evils, but also not to wish for them, and at last to hold them in aversion. This is meant by the Lord's words, "My yoke is easy and my burden is light" (Matt. xi. 30). It must however be understood that the difficulty of thinking in this way, and also of resisting evils, increases in proportion as man deliberately commits evil; for he thereby accustoms himself to evils, until at length he does not regard them as such, and afterwards loves them; and from the delight of his love excuses them and, by all kinds of fallacies, confirms them, and says that they are allowable and good. This is the case with those who, in early youth, plunge into evils without restraint, and at the same time reject Divine things from the heart.

534. There were once represented to me two ways leading respectively to heaven and to hell. There was a broad way which ran to the left, or to the north, and many spirits appeared walking in it; but at a distance a large stone was seen, where the broad way came to an end; and from the stone two ways branched off, one to the left and one in an opposite direction to the right. The left-hand way was narrow or strait, leading through the west to the south, and so into the light of heaven; but the way to the right was broad and spacious, leading obliquely down towards hell. All seemed at first to be going the same way, until they came to the great stone at the head of the two ways, but when they came to that point they parted. The good turned to the left and entered the strait way which led to heaven; but the evil did not see the stone, and fell against it and were hurt, and when they rose up they ran along the broad way to the right, which tended towards hell.

The meaning of all these things was afterwards explained to me as follows: the first broad way in which many, both good and evil, walked together and conversed with one another like friends, because there was no visible difference

between them, represented those who live alike in outward sincerity and justice, and who cannot be distinguished by the eye. The stone at the head of the two ways, or at the corner, against which the evil fell, and from which they then ran into the way leading to hell, represented the Divine Truth, which is denied by those who look towards hell; and, in the supreme sense, the same stone represented the Divine Humanity of the Lord. But those who acknowledge the Divine Truth and at the same time the Divinity of the Lord, were conducted along the way that led to heaven. By this again it was shown that outwardly the wicked lead the same kind of life as the good, or go the same way, and do so as easily as the good; and yet those who acknowledge the Divine Being from the heart, especially those within the Church who acknowledge the Divinity of the Lord, are led to heaven, while those who do not, are taken to hell.

The thoughts of man, which proceed from his intention and will, are represented in the other life by ways. Ways also are there presented to the view according to such thoughts, and every one walks along them accordingly. It is because of this that the character of spirits, and of their thoughts, is known from the ways in which they walk. From these things I understood what is meant by the words of the Lord: "Enter ye in through the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Matt. vii. 13, 14). The way which leads to life is narrow, not because it is difficult, but because there are few who find it, as it is said. The stone seen at the corner, where the broad and common way ended, and from which two ways were seen to branch off in opposite directions, shows the meaning of these words of the Lord: "Have ye not read that which is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken" (Luke xx. 17, 18). Stone signifies Divine Truth, and the stone of Israel signifies the Lord as to His Divine Humanity. The builders are the members of the Church; the head of the corner is where the two ways branch off; and to fall and to be broken, is to deny and perish.

535. I have been permitted to speak with some in the other life who had withdrawn from worldly affairs, that they might live in piety and holiness, and I have also spoken with others who had afflicted themselves in various ways, because they believed that this was a way of renouncing the world, and of subduing the lusts of the flesh. But as many of these had thus acquired a sorrowful life, and had withdrawn from a life of charity, which can only be led in the midst of the world, they were incapable of associating with angels. For the life of angels is a life of joy and gladness, and consists in performing good deeds which are works of charity. Besides, those who have led a life apart from worldly occupations, are inflamed with the idea of their own merit, and are continually desiring heaven on this account, and thinking of heavenly joy as a reward, being utterly ignorant of its true nature; and when they are admitted to the society of angels and to a perception of their joy, which is devoid of any idea of merit, and consists in the active performance of kind deeds, and in the blessedness flowing from the good which results therefrom, they are surprised, like persons who discover something quite foreign to their belief; and being incapable of receiving angelic joy, they depart and associate with spirits of their own kind, who had lived a similar life in the world.

Those who have lived in outward sanctity in the world, constantly attending church, praying there and mourning, and all the time have thought that they would be esteemed and honoured for this above all others, and be accounted saints after death, are not in heaven in the other life, because they have done these things for the sake of them-And as they have defiled Divine truths with the self-love in which they have immersed them, some of them are so insane as to think themselves gods; and these have their lot in hell amongst others like themselves. Some are cunning and deceitful, and have their lot in the hells of the deceitful; these by their crafty devices have assumed such an outward appearance as to induce the common people to believe that a Divine sanctity resided in them. Many of the Roman Catholic saints are of this character. I have been permitted to speak with some of them, and then their life was plainly disclosed, both as it had been in the world and as it became afterwards. These statements have been made to show that the life that leads to heaven is not a life of retirement from the world, but a life in the world; and that a life of piety, without a life of charity, which is possible only in the world, does not lead to heaven, but a life of charity does; and this consists in acting sincerely and justly in every duty, occupation and work, from an interior, that is, from a heavenly motive; and this motive animates the life when a man acts sincerely and justly because this is according to the Divine laws. Such a life is not difficult, but a life of piety alone without charity is difficult; and yet it leads away from heaven just as much as it is believed to lead towards heaven.

#### HELL

#### THE LORD RULES THE HELLS

has been shown everywhere (especially n. 2-6) that the Lord is the God of heaven, and therefore that He rules all the heavens; and since the relation of heaven to hell, and of hell to heaven, is like that of two opposites acting against each other, from whose action and reaction results an equilibrium by which all things subsist, therefore, in order that all things may be kept in equilibrium, it is necessary that He who rules the one should also rule the other: for unless the same Lord restrained the uprisings from the hells and checked the insanities there, equilibrium, and with it everything else, would be destroyed.

537. But something must first be said about equilibrium. It is well known that when two things act against each other, and when one reacts and resists as much as the other acts and impels, the force of both is neutralised, because on both sides there is the same power, and in such case both may be acted upon at pleasure by a third; for when the power of two things is neutralised by their equal opposition, the force of a third is all-powerful, just as if there were no opposition. Such is the equilibrium between heaven and hell.

Yet it is not an equilibrium like that of two bodily combatants, whose strength is equal; but it is a spiritual equilibrium, of falsity opposed to truth and of evil opposed to good. Falsity is continually exhaled from the evil of hell, and truth from the good of heaven. This spiritual equilibrium maintains all men in the freedom of thought and will; for whatever a man thinks and wills has relation either to evil and its falsity or to good and its truth. Consequently when he is in that equilibrium he is free to admit and receive evil and its falsity from hell, or good and its truth from heaven. Every man is kept in this equilibrium by the Lord, because the Lord rules both heaven and hell. But why man is held in this freedom by equilibrium, and

why evil and falsity are not removed from him and good and truth implanted in him by Divine power, will be

explained later in its own chapter.

538. I have occasionally been allowed to perceive the sphere of falsity which exhaled from the evil of hell. It was like a perpetual effort to destroy all that is good and true, combined with anger and a sort of raving madness at not being able to do so; and especially an effort to annihilate and destroy the Divine Sphere of the Lord, because all good and truth are from Him. But I perceived a sphere of truth proceeding from the good of heaven by which the fury of the effort ascending from hell was restrained, and that equilibrium was the result. This sphere from heaven was perceived to come from the Lord alone, though in appearance it came from angels in heaven. It is from the Lord alone and not from the angels, because every angel in heaven acknowledges that nothing good or true originates in himself, but that it is all from the Lord.

539. All power in the spiritual world belongs to truth derived from good, and none at all to falsity derived from evil. The reason of this is that the Divine Sphere in heaven is Divine Good and Truth, and all power resides in the Divine. Falsity derived from evil has no power, because all power belongs to truth derived from good, and of this there is nothing in falsity derived from evil. Therefore all power resides in heaven and none in hell; for every one in heaven is imbued with truths from good, and every one in hell is immersed in falsities from evil. For no one is admitted into heaven until he is imbued with truths from good, nor is any one cast down into hell until he is immersed in falsities from evil. That this is the case, may be seen in the sections on the first, second, and third states of man atter death (n. 491-520). That all power belongs to truth derived from good, may be seen in the chapter on the power of the angels of heaven (n. 228-233).

540. This, then, is the equilibrium between heaven and hell. Those who are in the world of spirits exist in that equilibrium because the world of spirits is midway between heaven and hell; and thereby all men in the world are kept in a similar equilibrium. For men in the world are ruled by the Lord through the spirits who are in the world of spirits; as will be shown hereafter in its proper chapter.

Such an equilibrium could not exist, unless the Lord ruled both heaven and hell, and regulated the effort on both sides; otherwise, falsities derived from evils would preponderate, and affect good, simple people who are in the borders of heaven, and who would be more easily perverted than the angels themselves; thus equilibrium would be destroyed, and with it would perish the freedom of man.

541. Hell is divided into societies in the same manner as heaven, and also into as many societies as there are in heaven; for every society in heaven has a society opposite to it in hell, and this for the sake of equilibrium. But the societies in hell are distinct from one another according to the different forms of evil and falsity, because the societies in heaven are distinct according to the different forms of good and truth. That every good has an opposite evil, and every truth an opposite falsity, may be known from this fact, that nothing can exist without relation to its opposite and that its quality and degree may be known from the quality and degree of its opposite; and this is the origin of all perception and sensation. On this account the Lord continually provides that every society of heaven should have its opposite in a society of hell, and that there should be an equilibrium between them.

542. Since hell is divided into as many societies as heaven, therefore also there are as many hells as there are societies of heaven; for every society of heaven is a heaven on a smaller scale (n. 51-58), and every society of hell is also a hell on a smaller scale. Since there are three heavens, so also there are three hells; the lowest hell opposite to the inmost or third heaven; the middle, opposite to the middle or second heaven; and the highest opposite to the

lowest or first heaven.

543. The manner in which the Lord rules the hells may also be briefly explained. The hells as a whole are ruled by the general outpouring of Divine Good and Truth from the heavens, which checks and restrains the effort which issues from the hells as a whole; they are also ruled by a specific influence from each heaven, and from each society of heaven; each hell is ruled by means of angels who are appointed to watch them and restrain their insanities and disturbances; sometimes, also, angels are sent to control these disturbances by their presence.

But all the inhabitants of hell are ruled by fear. Some are ruled by fears implanted in the world, and still clinging to them; but since these fears gradually subside and are therefore not sufficient, they are ruled by the fear of punishment; and this is the chief means of preventing them from doing evil. Punishments in hell are manifold, being mild or severe according to the nature of the evil. In most cases the more malignant spirits, who excel in cunning and artifice, and are able to keep the rest in obedience and slavery by punishments and the terrors which they inspire, are set over the rest; but these governors dare not transgress the limits prescribed for them. It is to be noted that the fear of punishment is the only means of restraining the violence and fury of those who are in the hells. There are no other means.

544. Hitherto it has been believed in the world, that there is some one devil who rules over the hells; that he was created an angel of light, but that after he became rebellious he was cast down with his followers into hell. This belief has become prevalent, because in the Word mention is made of the Devil and Satan, and also of Lucifer; and the Word in those passages has been understood according to the sense of the letter. But in these passages the Devil and Satan mean hell; the Devil means the hell which is at the back, and where the very worst dwell, called evil genii; and Satan denotes the hell which is in front, where dwell the less wicked who are called evil spirits; and Lucifer denotes those who are of Babel or Babylon, who seek to extend their dominion even into That there is no single devil to whom the hells are subject, is evident also from this fact, that all who are in the hells, as well as all who are in heaven, are from the human race (n. 311-317), and that from the beginning of the creation to this time they amount to myriads of myriads, every one of whom is a devil according as in the world he had set himself against things Divine (n. 311, 312).

# THE LORD CASTS NO ONE INTO HELL, BUT THE SPIRITS CAST THEMSELVES DOWN

545. An opinion has prevailed with some that God turns away His face from men, drives them from His presence, and casts them into hell; and some believe that God is

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angry with men on account of their evil, and that He punishes them, and even brings evil upon them. They confirm themselves in this opinion from the sense of the letter of the Word, in which such statements are made; for they are not aware that the spiritual sense of the Word, which explains the literal sense, is entirely different. Hence the true doctrine of the Church, which is from the spiritual sense of the Word, teaches otherwise; namely, that God never turns away His face from men, never drives them from His presence, never casts any one into hell and is never

angry with any one.

Every one whose mind is enlightened, perceives this, when he reads the Word, because God is goodness itself, love itself and mercy itself; and he sees that goodness itself cannot do evil to any one, nor can love itself and mercy itself reject any man; for this is contrary to the very essence of mercy and love, and therefore contrary to the Divine Nature itself. And so those whose minds are enlightened when they read the Word, clearly perceive that God never turns Himself away from man, and consequently always treats him according to His own goodness, love and mercy; that is, He wishes well to him, loves him and is merciful to him. So, also, they see that the sense of the letter of the Word, in which such things are said, conceals in itself a spiritual sense, according to which those expressions are to be explained; for these passages in the literal sense are adapted to man's apprehension, and are therefore in accordance with his primitive and general ideas.

546. Those who are enlightened see further, that good and evil are opposites; that they are opposed to each other in the same way as heaven and hell, and that all good is from heaven and all evil from hell. Moreover they perceive that since the Divine Sphere of the Lord constitutes heaven (n. 7-12), nothing flows into man from the Lord but good, nor anything from hell but evil; and thus the Lord is continually withdrawing man from evil and inclining him to good, while hell is continually leading him into evil. Unless man were midway between good and evil, he would not have any thought, nor any will, and still less any freedom or any power of choice; for man has all these by virtue of the equilibrium between good and evil. If therefore the Lord were to turn Himself away, and man were

abandoned to evil alone, he would no longer be man. It is plain from this that there is an influx of good from the Lord into every one, whether he be evil or good, but there is this difference, that He continually withdraws an evil man from his evil, and continually leads a good man towards good; and the cause of this difference is in man himself,

because he is the recipient of the influx.

547. From this it may be evident that man does evil under the influence of hell, and good under the influence of the Lord; but since man believes that he is acting independently in whatever he does, the evil which he commits clings to him as his own; hence it is in no sense the Lord but man who is the cause of his own evil. Evil in man is hell within him; for it is the same thing whether we speak of evil or of hell. Now since man is the cause of his own evil, it is he who casts himself into hell, and not the Lord. The Lord is so far from casting man into hell, that He delivers him from hell, and this He does so far as man does not will and love to abide in his own evil.

Man has the same will and love after death as before (n. 470-484). He who wills and loves evil in the world, wills and loves the same evil in the other life, and then he no longer suffers himself to be withdrawn from it. This is the reason why a man who lives in evil is bound fast to hell, and is actually there as to his spirit, and after death desires nothing more than to be where his evil is; consequently it is man who after death casts himself into hell, and not the

Lord

man enters the other life, he is at first received by angels, who perform for him all kind offices, and also talk with him of the Lord, of heaven and of angelic life, and instruct him in things relating to goodness and truth. But if the man, now a spirit, be one of those who had known about such things in the world, but had denied or despised them in his heart, he desires, after some conversation, to depart from them, and seeks how he may do so. When the angels perceive this, they leave him, and then after associating a while with others, he is at length united with those whose evil is similar to his own (n. 445-452). When this comes to pass, he turns himself away from the Lord, and turns his face towards the hell with which he had been connected

while in the world, and where those dwell whose love of evil is similar to his own. Hence it is plain that the Lord draws every spirit to Himself by means of angels, and also by His Divine influence flowing through heaven; and that spirits who live in evil resist with all their might, and, as it were, tear themselves away from the Lord; being drawn, as with a rope, by their own evil, and therefore by hell. And as they are drawn, and by reason of their love of evil are willing to follow, it is manifest that they cast themselves into hell of their own free-will. Men in this world cannot believe that this is the case, on account of their idea of hell. But, in the other life this is clearly seen by those who are outside hell, but not by those who cast themselves into hell, for they enter it of their own accord; and those who enter it from an ardent love of evil, appear as if they were cast headlong with the head downwards and the feet upwards. It is because of this appearance that they seem to be cast into hell by Divine power; but on this subject more may be seen below (n. 574). From what has been said it may now be seen that the Lord casts no one into hell; but that every one casts himself thither, both while he lives in the world, and also after death when he comes among spirits.

549. The Lord from His Divine Essence, which is goodness, love and mercy, cannot deal in the same manner with every man, because evils and their falsities resist, and not only obscure but even reject His Divine influence. and their falsities are like black clouds interposed between the sun and the human eye, which take away the brightness and serenity of its light, though the sun is still endeavouring to disperse the obstructing clouds, and is shining behind them, and does meanwhile transmit some dim light to the eye of man in various indirect ways. It is the same in the spiritual world; the Sun is the Lord and the Divine Love (n. 116-140), the light is the Divine Truth (n. 126-140), the black clouds there are falsities derived from evil; the eye is the understanding. In proportion as any one in the spiritual world is immersed in falsities from evil, he is encompassed by such a cloud, which is black and dense according to the degree of his evil. From this comparison it may be seen that the presence of the Lord is perpetual with every one, but that He is differently received.

550. Evil spirits are severely punished in the world of

spirits in order that by this means they may be deterred from doing evil. This punishment likewise appears as if it were inflicted by the Lord, although no punishment is inflicted by Him, but by the evil itself; for evil is so bound up with its own punishment that they cannot be separated. The infernal crew desire and love nothing better than to do evil, especially to inflict punishment and torment upon others; and they do inflict injury and punishment on every one who is not protected by the Lord. When, therefore, any one does evil from an evil heart, he deprives himself of the Lord's protection, and then infernal spirits rush upon the evildoer and punish him. This may be illustrated in some measure from evils and their punishments in the world, where also the one inevitably follows the other. For laws in the world prescribe a certain punishment for every evil: and so he who rushes into evil, rushes also into the punishment of evil. The only difference is, that evil may be concealed in this world, but not in the other life. From these things it is manifest, that as in the world it is not the king, the judge or the law that are the cause of punishment, -because these are not the cause of evil in the evildoerso the Lord is the cause of evil to no one.

- ALL THE INHABITANTS OF HELL ARE IN EVIL AND FALSITY, ORIGINATING IN THE LOVE OF SELF AND THE WORLD
- 551. All in the hells are in evils and in falsities therefrom; and there is no one there who is in evils and at the same time in truths. Very many bad men in the world are acquainted with the spiritual truths of the Church; for they have been taught them from childhood, and have afterwards heard sermons and read about them in the Word and conversed on such subjects. Some also have led others to believe that they were Christians at heart, because they knew how to speak about the truth with pretended affection, and also how to act uprightly, as if from spiritual faith. But those whose inward thought has been contrary to such truths, and who have abstained from doing the evils which accorded with their thoughts only on account of civil laws, and with a view to reputation, honour and gain, are all evil in heart; and it is only the activities of their body and not of their spirit, which are in accord with truth and good. When,

therefore, the external life is taken away in the other world and the internal life of their spirit is disclosed, they are altogether in evil and falsity, and devoid of truth and good; and it becomes evident that truths and good affections existed as mere knowledge in their memory and that they produced them thence in conversation and made a pretence

of good originating in spiritual love and faith.

When the internal life, that is, the evil of such spirits, is disclosed, they are no longer able to speak truths, but only falsities, because then they speak from evil; for to speak truths from evil is impossible, because the spirit is then nothing but his own evil, and nothing but falsity proceeds from evil. Every evil spirit is reduced to this state before he is cast into hell (n. 499-512). This is called being vastated as to truth and good; and vastation is merely the disclosure of the internal life or selfish nature of the spirit, that is, the disclosure of the spirit itself. On this subject

more may be seen above (n. 425).

552. When a man is in this state after death, he is no longer a man living as a spirit, as he was in his first state (n. 491-498), but he is truly a spirit; for one who is truly a spirit has a face and body corresponding to his inner mind, and thus he has an external form which is the type or likeness of his inner mind. Such is the spirit after passing through the first and second states spoken of above. Therefore, as soon as he is seen, his true character is immediately discerned, not only by his face, but by his body, and also by his speech and gestures; and since he is now leading his own true life, he cannot be in any other place than where those dwell who are like himself. For in the spiritual world there is a universal communication of affections and thoughts, so that a spirit is led by his own affection and delight, that is, by himself, to where those like himself dwell. Indeed, he turns himself in that direction, because he then inhales his own life and draws his breath freely, which he cannot do when he turns another way. It must be understood that communication with others, in the spiritual world, takes place according to the direction of the face; and that every one has continually before him those whose love is similar to his own; and this remains true, in whatever direction the body may be turned (n. 151).

This is the reason why all infernal spirits turn away from

the Lord to the centres of darkness and deep shade, which there take the place of the sun and moon of this world; but all the angels of heaven turn themselves to the Lord as the Sun of heaven, or as the Moon of heaven (n. 123, 143, 144, 151). This should make clear that all who are in the hells are immersed in evils and in falsities thence proceeding; and also that they are turned towards their own loves.

553. All spirits in the hells, when seen in any degree of heavenly light, appear in the form of their evil; for every one is a likeness of his own evil, since with every one the inner and outer mind make one, and the former is visibly portrayed in the latter, which controls the face, body, speech and gestures. Their true character is therefore recognised at first sight. In general, they are forms of contempt for others, of menaces against those who do not pay them respect and of hatred and revenge of various kinds. Ferocity and cruelty from their inner minds glare through these outward forms; but when others commend, venerate and worship them, their faces are composed and assume a

pleased expression arising from their delight.

It is impossible to give a brief description of the appearance of all these forms, for no one is like another: between those however who are given up to similar evil and are therefore in the same infernal society, there is a general likeness, to which, as from a common origin or basis, the faces of all there have a certain resemblance. In general their faces are dreadful and void of life, like those of corpses; but in some instances they are black, and in others gleaming like torches: in others they are disfigured with pimples, warts and large ulcers; some seem to have no face at all, but in its place something hairy or bony; and with some only the teeth are seen. Their bodies also are monstrous, and their speech is the speech of anger, hatred or revenge; for falsity inspires their words, and evil their tone of voice: in a word, they are all images of their own hell.

It has not been granted me to see the universal form of hell, but I have been told that, as the whole of heaven is in the human form (n. 59-67), so the whole of hell is in the form of a devil, and may likewise be represented in that image (n. 544). I have often been permitted to see the form of particular hells or infernal societies, for at their entrances, which are called the gates of hell, there usually appears a

monster, which represents in a general way the form of those within. The fierce passions of those who dwell there, are also represented by dreadful and atrocious things, which I forbear to describe.

It must be understood, however, that this is the appearance of infernal spirits when seen in the light of heaven, but among themselves they appear like men; and this is of the Lord's mercy that they may not seem as loathsome to one another as they appear before the angels. But that appearance is an illusion, for as soon as a single ray of light from heaven is let in, their human forms are turned into the monstrous forms, which are really theirs, as described above; for in the light of heaven everything appears as it really is. This is also why they shun the light of heaven, and cast themselves down into their own light, which is like that of burning charcoal, and in some cases like that of burning sulphur; but this light is turned into utter darkness, when a ray of light from heaven falls upon it. This is why the hells are said to be in thick darkness, and in deep shade, and why thick darkness and deep shade signify falsities derived from evil such as exist in hell.

- 554. From an inspection of those monstrous forms of the spirits in hell (which as I have said are all forms of contempt for others; of menaces against those who do not pay them honour and respect; and of hatred and revenge against those who do not favour them), it became evident that they are particular forms of the universal love of self and the world; and that the evils of which they are particular forms, derive their origin from those two loves. I have also been told from heaven, and convinced by much experience, that the love of self and the love of the world rule in the hells, and constitute the hells; but that love to the Lord and love to the neighbour rule in the heavens, and constitute the heavens; and also that the two infernal loves and the two heavenly loves are diametrically opposed to each other.
- 555. At first I wondered how it was that self-love and the love of the world could be so diabolical, and how those who are immersed in those loves could be such monsters to look upon; because in the world, not much attention is paid to self-love, but only to that outward elation of mind which is called pride, and this, being manifest to the sight, is alone

regarded as self-love. Moreover, self-love, when not so openly displayed, is looked upon in the world as the fire of life, by which man is stimulated to seek employment and to perform uses: and unless he saw that there was honour and glory to be gained by these his mind would grow torpid. Men say, "Who has ever done any worthy, useful or distinguished action except to gain from others either silent or openly expressed honour and approbation?" And they ask whence this comes, if not from the ardent love of glory and honour, which is a selfish motive. Thus it is not known in the world, that self-love, properly so called, is the love which rules in hell, and constitutes hell with man. This being the case, I will first describe what self-love is, and afterwards show that all evils and falsities originate from that love.

556. Self-love is to wish well to oneself alone, and not to others, not even to the Church, one's country or any human society, except for the sake of self. It consists also in conferring benefits merely for the sake of one's own reputation, honour and glory; because unless these are seen to be promoted by the uses performed for others, the man says in his heart, "What is the use? Why should I do this? What advantage is it to me?" and so he does nothing. It is evident therefore that he who is absorbed in self-love, loves neither the Church, his country nor society, nor any use, but only himself. His delight is solely that of self-love, and since a man's life consists in the delight which proceeds from his love, his life therefore is a life of self, being that of his own selfish nature which, considered in itself, is nothing but evil. He who loves himself, loves also those who belong to him, in particular his children and grand-children, and, in general, all who act in harmony with him and whom he calls his friends. To love them is also to love himself, for he regards their life as bound up in his, and his in theirs; among those whom he calls his friends are likewise all who commend, honour and pay their court to him.

557. From a comparison of self-love with heavenly love its character will be evident. Heavenly love consists in loving, for their own sake, all uses and good deeds, which a man performs for the Church, his country, human society or a fellow-citizen; for this is to love God and to love the neighbour, because all use and all good are from God, and

these are meant by the neighbour who is to be loved. But he who loves them for the sake of himself, loves them merely as servants, because they are of service to himself. Consequently he who is given up to self-love, desires that the Church, his country, human societies and his fellow-citizens should serve him, and not he them; for he places himself above them, and puts them beneath himself. So far, therefore, as any one is addicted to self-love, he separates himself from heaven, because he separates himself from heavenly

558. Again, so far as any one is imbued with heavenly love, which consists in loving uses and good deeds and in doing them with heartfelt delight for the sake of the Church, one's country, human society or one's fellow-citizens, so far he is led by the Lord, because such love is His and proceeds from Him. But so far as any one is imbued with self-love, which love consists in performing uses and conferring benefits for the sake of himself, he is led by himself and not by the Lord. It follows, therefore, that so far as any one loves himself, he estranges himself from the Divine Being and from heaven.

Man is led by himself when he is led by his own selfish nature, which is nothing but evil; for it is hereditary evil which consists in loving himself more than God and the world more than heaven. Man's own selfish nature, or his hereditary evil, is revealed as often as he looks to himself in the good which he does; for his gaze is fixed upon himself instead of upon the good he is doing, and therefore in these good works he sets up an image of himself instead of an image of the Divine. This has been proved to me by experience. In the intermediate quarter between the north and west, under the heavens, there dwell certain evil spirits who are skilled in the art of disclosing the selfish natures of well-disposed spirits, and therefore the various kinds of evil to which they are inclined. This they do in the following manner: they openly flatter and honour them, or secretly control their affections, and thus lead them into selfish thought about themselves; now so far as they accomplish this purpose, they turn the faces of the well-disposed spirits away from heaven, and thus obscure their understanding and call forth into activity the evils of their own selfish nature.

558A. That self-love is opposed to neighbourly love, may

be seen from the origin and essence of both. The love of the neighbour with one who is immersed in self-love begins from self, for such men say that a man's nearest neighbour is himself; and from him as its centre it goes forth to all of his own circle, diminishing as each member of it is less closely united with him in love. All outside this circle are regarded as of no account, and those who are opposed to its members and their evils are accounted as enemies, however wise, upright, sincere or just they may be. But spiritual love to the neighbour begins with the Lord, and from Him as its centre goes forth to all who are united with Him by love and faith, and according to the nature of their love and faith.

It is evident therefore that the love of the neighbour which originates from man himself is opposed to that which originates from the Lord, and that the former proceeds from evil, because from the selfish nature of man, while the latter proceeds from good, because from the Lord, who is Good itself. It is evident also, that the love of the neighbour which proceeds from man and his selfish nature is corporeal, while love towards the neighbour which proceeds from the Lord is heavenly. In a word, with the man in whom self-love prevails, this love constitutes the head, and heavenly love constitutes the feet. On this he stands and if it does not serve him, he tramples it under foot. This is the reason why those who are cast down into hell, appear to fall with the head downwards towards hell, and with the feet upwards towards heaven (n. 548).

as external restraints, such as the fear of the law and its penalties and of the loss of reputation, honour, gain, employment and life do not stand in the way—it rushes on until at length it desires to rule not only over the whole earth, but also over the whole heaven and even over the Divine Being Himself; for it knows neither limit nor end. This desire lurks in every one who is given up to self-love, though it does not appear before the world, being held

in check by such bonds as have been mentioned.

Every one may see that this is so in the case of potentates and kings, who are not subject to such restraints and bonds; for they rush on and subjugate provinces and kingdoms so far as success attends them, and aspire after power and glory Hell 313

without end; and a still more striking example may be seen in the modern Babylon, which has extended its dominion into heaven, and has transferred to itself all the Divine power of the Lord, and lusts continually for more. That such men are utterly opposed to the Divine Being and to heaven, and are on the side of hell when they come after death into the other life, may be seen in the little work

The Last Judgment and the Destruction of Babylon.

society of such persons, all of whom love themselves alone and others only so far as they are in alliance with themselves; and you will see that their love is exactly like that which exists among robbers who embrace and call one another friends so long as they agree together, but when they fall out and throw off the authority by which they are controlled, rush upon and slaughter one another. If the inner regions of their mind are examined, they are seen to be full of mortal hatred against one another, and at heart they laugh at all justice and sincerity, and likewise at the Divine Being, whom they count as naught. This is still more evident in the case of societies of such men in hell, treated of below.

561. The inward thoughts and affections of those who love themselves above all things, are turned towards themselves and the world, and thus away from the Lord and heaven. They are consequently infested with evils of every kind, and the Divine Sphere cannot flow in; for the instant it does so, it is immersed in selfish thoughts and is defiled, and is even mingled with the evils which arise from their own selfish nature. On this account all such men in the other life, look away from the Lord to the centre of thick darkness which is there in the place of the sun of the world, and which is diametrically opposite to the Sun of heaven, which is the Lord (n. 123). Thick darkness, also, signifies evil, and the sun of the world the love of self.

562. The evils of those who are given up to the love of self, are, in general, contempt for others, envy, enmity and hostility against all who do not favour them, hatred of various kinds, revenge, cunning, deceit, mercilessness and cruelty. As for religious matters, there is not only contempt of God and of the Divine things which the Church teaches and enjoins, but also anger against them. This anger is turned into hatred when the man becomes a spirit, and then

he not only cannot bear to hear such things mentioned, but burns with hatred against all who acknowledge and worship

the Divine Being.

I once spoke with a spirit, who had been a man of authority in the world and loved himself supremely. When reference was made to the Divine Being, and still more when the Lord's name was mentioned, he was excited by such hatred and anger that he burned with a desire to destroy Him. The same person, also, when the rein was given to his love, desired to be the devil himself, that he might continually infest heaven with his self-love; this also is the desire of some of the Roman Catholic religion, when they perceive, in the other life, that the Lord has all power and that they have none.

563. There appeared to me some spirits in the western quarter towards the south, who said that they had been in stations of great dignity in the world, and that they deserved to be preferred above others and to rule over them. Their inward character was examined by angels and it was found that in performing their duties in the world they had had no regard for use but only for their own interests, thus setting themselves above uses. Since, however, they were very eager and solicitous to be set over others, they were allowed to associate themselves with some who were consulting on affairs of great importance. It was then perceived that they were quite incapable either of giving their minds to the business under discussion, or of understanding its true nature; that they did not speak out of regard for the use involved, but for their own interest; and that they wanted to act from a motive of favouritism. They were therefore dismissed from their office, and left to seek employment for themselves elsewhere. They then proceeded further towards the west, and were received first in one place and then in another; but everywhere they were told that they thought only of themselves, and that, since self entered into all their thoughts, they were as stupid as those spirits whose thoughts are confined to the body and its sensations. On this account, wherever they went they were soon sent away. After some time, they were seen reduced to a destitute state and begging for alms. Thus it was made clear that men who are given up to self-love, however wisely they may seem in the world to speak from the fire of that love, speak only

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from a memory which is devoid of all rational light. Therefore, in the other life, when they are no longer permitted to draw upon the contents of the natural memory, they are more stupid than others, because they are alienated from the

Divine Being.

564. There are two kinds of dominion, one inspired by love to the neighbour, and the other inspired by love of self. These two kinds of dominion are in their essence direct opposites. He who rules from neighbourly love desires the good of all, and loves nothing so much as to be of use and service to others; and it is the delight of his heart to wish them well and to be of use to the Church, his country, society and fellow-men. If such a man attains a position of superior dignity, he rejoices, not on account of the distinction, but on account of the ampler and higher usefulness which it enables him to perform. Such is the authority which exists in the heavens.

But he who rules from the love of self desires the good of no one but himself; the uses which he performs are for the sake of his own honour and glory, for these alone he regards as uses. When he serves others, it is that he himself may be served, honoured and raised to power; he seeks posts of honour, not for the sake of being of service to his country and the Church, but that he may enjoy eminence and dis-

tinction, and thus attain the delight of his heart.

The love of ruling remains with every one after his life in the world. Those who have ruled from love of their neighbour are again entrusted with power in the heavens; yet it is not they who rule, but the Lord who rules through the uses which they love to perform. But those who in the world have ruled from self-love, become in the other life vile slaves in hell. I have seen potentates, who in the world ruled from the love of self, cast out among the most vile, and some of them in places defiled with ordure.

565. The love of the world is not so directly opposed to heavenly love as the love of self, because it does not conceal within itself such great evils. The love of the world consists in desiring to obtain for oneself the wealth of others by every kind of artifice, in setting the heart on riches, and in permitting the world to withhold and withdraw one from spiritual love, which is love to the neighbour, and consequently from heaven and the Divine Being. But this love

has many forms. There is a love of wealth for the sake of being raised to honours, which alone are loved: there is a love of honour and dignity with a view to the increase of wealth; there is a love of wealth for the sake of its various uses in procuring worldly delight; there is a love of wealth for its own sake, as in the case of misers, and so on. The end for which wealth is sought is called its use; and every love derives its character from its end or use; for the love is such as is the end in view, and all other things merely serve it as means.

### HELL FIRE AND THE GNASHING OF TEETH

566. Hitherto, scarcely any one has understood what is meant by eternal fire and the gnashing of teeth, spoken of in the Word in connexion with those who are in hell; for men have thought materially of the contents of the Word, not being acquainted with its spiritual sense. Therefore, by fire some have understood material fire; some, torment in general; others, remorse of conscience; and others suppose that it was said merely to strike terror into the wicked; and by gnashing of teeth some have understood actual gnashing; others, only the horror occasioned by the sound of this grinding of the teeth. But any one who is acquainted with the spiritual sense of the Word knows what is meant by everlasting fire and the gnashing of teeth; for in every expression of the Word and in every meaning of that expression, there is contained a spiritual sense; because the Word, in its bosom, is spiritual, and what is spiritual can only be expressed for man in a natural manner; for every man is in the natural world and thinks according to the things of that world. We will now, therefore, explain the meaning of the eternal fire and the gnashing of teeth which fall to the lot of evil men after death, or which the spirits of evil men then endure in the spiritual world.

567. There are two sources of heat, one from the Lord as the Sun of heaven and the other from the sun of the world. The heat which is from the Sun of heaven or the Lord is spiritual heat, which in its essence is love (n. 126-140); but the heat from the sun of the world is natural heat, which in its essence is not love, but serves as a receptacle for spiritual heat or love. Love in its essence is clearly heat, because both the mind and the body grow warm at the

presence of love, and they do so in proportion to its nature and intensity, and just as much in winter as in summer; the heat of the blood points to the same fact. That the natural heat which proceeds from the sun of the world serves as a receptacle for spiritual heat, is evident from the heat of the body, which is excited by the heat of its spirit, and is a kind of substitute for that heat in the body. It is especially evident from the effect of spring and summer heat on animals of every kind, for then they every year renew their loves. Not that natural heat produces this effect, but it disposes their bodies to receive the heat which flows into them from the spiritual world; for the spiritual world flows into the natural world as a cause into its effect. He who believes that natural heat causes the sexual excitation of animals is much deceived, for there is a stream of influence from the spiritual world into the natural world, but not from the natural world into the spiritual; and all love is spiritual, because it is from life itself.

Again, whoever believes that anything springs forth in the natural world except from the influence of the spiritual world, is likewise deceived; for what is natural owes its life, and the continuance of its life to what is spiritual. The objects also of the vegetable kingdom owe their germination to the influence of that world; the natural heat of spring and summer, by expanding and opening seeds, merely disposes them into their natural forms, so that the influence of the spiritual world may act upon them as a cause. These facts are adduced to show that there are two kinds of heat, namely, spiritual and natural heat, and that spiritual heat is from the Sun of heaven and natural heat from the sun of the world; and that the former flows into the latter and unites with it to produce the effects which appear before men's eyes in the world.

568. Spiritual heat with man is the heat of his life, because, as was said above, in its essence it is love. This heat is what is meant in the Word by fire; love to the Lord and love to the neighbour are meant by heavenly fire, and

self-love and the love of the world by infernal fire.

569. Infernal fire or love exists from the same origin as heavenly fire or love, namely, from the Sun of heaven, which is the Lord; but it is made infernal by those who receive it. For all influence from the spiritual world is changed

according to its reception, or according to the forms into which it flows; just as are the heat and light from the sun of the world. The heat from this sun flowing into shrubberies and beds of flowers produces vegetation, and draws forth sweet and grateful odours; but the same heat flowing into excrementitious and decaying substances causes putrefaction, and draws forth noisome and disgusting stenches. In like manner, the light from the same sun produces in one object beautiful and pleasing colours, in another ugly and unpleasant ones.

So it is with heat and light from the Sun of heaven, which is love. When the heat or love from it flows into good, as happens with good men and spirits and with angels, it makes their good fruitful; but when it flows into the wicked, it produces a contrary effect; for their evils either stifle or pervert it. Similarly when the light of heaven flows into truths derived from good, it imparts intelligence and wisdom; but when it flows into the falsity of evil, it is turned into insanity and phantasy which vary in every case according to

its reception.

570. As infernal fire is the love of self and the world, it is also every desire suggested by those loves, for desire is the continuation of love, since what a man loves he continually longs for. Infernal fire is also delight, for when a man obtains what he loves or longs for, he feels delight; nor is man's delight of heart from any other source. Infernal fire, therefore, is the longing and delight which spring from those two loves as their origin. The evils thence arising are contempt for others, enmity and hostility against those who refuse to favour them; envy, hatred, revenge, and, consequently, fierceness and cruelty. They consist also in denial of the Divine Being, and thence contempt, derision and blasphemy of the holy things of the Church; and after death, when man becomes a spirit, these evils are changed into anger and hatred against those holy things (n. 562). And since these evils continually breathe forth murder and destruction, they burn with hatred and revenge against those whom they account as their enemies, and the desire to murder and destroy them is the delight of their life; and even when they are balked of this desire, their wish is to do mischief, to injure and to exercise cruelty.

Such is the meaning of fire in the Word, where the

wicked and the hells are referred to; and by way of confirmation I will here quote certain passages: "Every one is a hypocrite and an evil-doer, and every mouth speaketh folly; for wickedness burneth as a fire. It devoureth the briers and thorns, and kindleth in the thickets of the forest, and they mount up as the rising of smoke, and the people is become as the fuel of the fire. No man spareth his brother" (Isa. ix. 17-19). "I will shew wonders in the heavens and in the earth; blood and fire and pillars of smoke. The sun shall be turned into darkness" (Joel ii. 30, 31). "The land shall become burning pitch. It shall not be quenched night nor day. The smoke thereof shall go up for ever" (Isa. xxxiv. 9, 10). "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall set them on fire" (Mal. iv. 1). "Babylon is become a habitation of demons, and they cried when they saw the smoke of her burning; and her smoke rose up for ever and ever" (Apoc. xviii. 2, 18; xix. 3). opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit" (Apoc. ix. "Out of the mouth of the horses went forth fire and smoke and brimstone. By these was the third part of men killed; by the fire, and by the smoke, and by the brim-stone" (Apoc. ix. 17, 18). "If any man worship the beast, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His anger, and he shall be tormented with fire and brimstone" (Apoc. xiv. 9, 10). "The fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire; and men were scorched with great heat" (Apoc. xvi. 8, 9). "They were cast into a lake burning with fire and brimstone" (Apoc. xix. 20; xx. 14, 15; xxi. 8). "Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire" (Matt. iii. 10; Luke iii. 9). "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire" (Matt. xiii. 41, 42, 50). "The king shall say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41).

"They shall be cast into everlasting fire, into hell fire, where their worm shall not die, and the fire shall not be quenched" (Matt. xviii. 8, 9; Mark ix. 43-48). The rich man in hell said to Abraham, that he was tormented in flame (Luke xvi. 24). In these and in many other passages, fire means the lust which arises from self-love and the love of the world; and the smoke therefrom means falsity from evil.

571. Since the desire to do evil, which originates in the love of self and the love of the world, is signified by infernal fire, and since that lust prevails with all the inhabitants of hell, as was shown in the preceding chapter, therefore, when the hells are opened, there is an appearance of fire and smoke, such as is seen in conflagrations; an intense fire is seen to rise from the hells where self-love prevails, and a flaming fire from the hells where the love of the world prevails. But when the hells are closed, there is no fiery appearance, but instead of it something like a dense mass of smoke; nevertheless the fire still rages within, and gives forth a perceptible heat like that from the embers of a fire, or in some places like that from a heated furnace or from a hot bath. When this heat flows into man, it excites his passions, driving bad men to hatred and revenge, and the sick to delirium.

Such fire or heat exists in those who are given up to the above-mentioned loves, since their spirit is bound to those hells, even while they live in the body. But it must be understood that the inhabitants of the hells are not in fire, for that fire is merely an appearance; nor do they feel any burning, but only a heat like that which they formerly experienced in the world. The appearance of fire arises from correspondence, for love corresponds to fire, and all things seen in the spiritual world appear according to their correspondence.

572. It must be borne in mind that this infernal fire or heat, is turned into intense cold when heat from heaven flows into it; and then those who experience it shiver like men seized with an ague and are inwardly tormented. This arises from their entire opposition to the Divine Sphere; for the heat of heaven, which is Divine Love, extinguishes the heat of hell, which is self-love, and with it the fire of their life; and hence come such cold, shivering and torment. This is accompanied by thick darkness and

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consequent delusion and blindness. But this only happens on rare occasions, when outbreaks of more than usual

violence are to be repressed.

573. Since infernal fire signifies every longing to do evil which flows from the love of self, it also signifies torment, such as exists in the hells; for the longing derived from that love is the desire to injure others who refuse to honour, venerate and worship them; and in proportion to their anger, and to the hatred and revenge proceeding therefrom, is their desire to vent their rage upon them. When every one of a society is filled with this desire and is restrained by no external bonds, such as fear of the law and of the loss of reputation, honour, gain, or life, every one is driven by his own evil to rush upon the rest, and subjugate them so far as he is able; and he takes delight in venting his rage upon those who do not submit.

This delight is so intimately united with the love of dominion, that they are of equal intensity, for the delight of inflicting injuries resides in all enmity, envy, hatred and revenge, which are evils flowing from that love, as was said above. All the hells are societies of this kind and therefore every one in them bears hatred in his heart towards the others; and this hatred prompts him to break forth into cruelty, so far as he has the power. These cruelties, and the torment which they cause, are also signified by hell fire,

for they are the effects of lusts.

574. It was shown above (n. 548), that an evil spirit casts himself into hell of his own accord. We will now briefly explain how this can happen, although there are such torments in hell. There exhales from every hell a sphere arising from the lusts of its inhabitants. When this sphere is perceived by any one who is filled with a similar lust, his heart is affected, and he is filled with delight; for longing and its delight make one, because whatever a man longs for, is delightful to him. Consequently, the spirit turns himself thither, and in the delight of his heart desires to go thither; for he does not as yet know that such torments exist there, and even if he finds this out, he still desires to go. no one in the spiritual world can resist his own longing; for this comes from his love, and his love from his will, and his will from his very nature, and every one there acts according

When, therefore, a spirit of his own accord, or of his own free will, directs his course towards hell and enters it, he is received at first in a friendly manner, so that he believes that he has come among friends; but this only continues for a few hours, during which his astuteness and ability are put to the test. When this examination is over, they begin to infest him by various means, and with ever increasing severity and vehemence. This is done by leading him more deeply and inwardly into hell; for the deeper and more inward the hell, the more malignant are the spirits. After these infestations they afflict him with cruel punishments, until he is reduced to a state of slavery.

But rebellions are of continual occurrence there, because every one desires to be the greatest, and burns with hatred against the rest. New insurrections are therefore made. Thus one scene follows another; for those who were made slaves are delivered, that they may assist some new devil to subjugate others; then those who refuse to submit and instantly obey their new tyrant are again tormented in various ways; and so on continually. Such are the tor-

ments of hell, which are called hell fire.

575. The gnashing of teeth is the continual dispute and combat of different falsities, and therefore of those who entertain these falsities, together with contempt of others, enmity, mockery, ridicule, and blasphemy; and these evils burst forth into furious combats of various kinds, for every one fights for his own falsity and calls it truth. These disputes and combats are heard outside those hells as the gnashing of teeth, and are turned into actual gnashing of teeth when truths from heaven flow in among them. All those who have acknowledged nature and denied the Divine Being are in those hells, and those who have confirmed themselves in such denial are in the deeper hells. As these can receive no light from heaven, and have therefore no inward perception of the truth, they are mostly corporealsensual spirits, believing nothing but what they see with their eyes and touch with their hands. Hence all the illusions of the senses are accepted by them as truths, and under the influence of these, they carry on their disputes. This is why their disputes are heard as the gnashing of teeth; for all falsities in the spiritual world give forth a grating sound; and the teeth correspond to the ultimate things of nature, and also to the ultimate things of man, which are corporeal and sensual. That there is gnashing of teeth in the hells may be seen in Matthew viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28.

THE MALICE AND WICKED ARTS OF INFERNAL SPIRITS

576. The superior excellence of spirits as compared with men may be clearly understood by every one who thinks deeply, and knows anything of the operations of his own mind. For in his mind a man can consider, think out and form conclusions upon more subjects in a single minute than he can utter or express by writing in half an hour. It is therefore evident how much greater are the powers which a man possesses in his spirit, and consequently when he becomes a spirit; for it is the spirit which thinks, and it is the body by which the spirit expresses its thoughts in speech or writing. This is why the man who after death becomes an angel possesses intelligence and wisdom incomparably superior to those he possessed while he lived in the world; for when he lived in the world, his spirit was bound to the body, and was therefore in the natural world. For this reason, his spiritual thought then flowed into natural ideas, which are comparatively vague, gross, and obscure; they are incapable of embracing the innumerable details of spiritual thought, which are also involved in the obscurities arising from the cares of the world. It is otherwise when the spirit is released from the body and comes into its spiritual state, as is the case when it passes out of the natural world into the spiritual, which is its home. That the state of its thoughts and affections is then far more excellent than before, is plain from what has just been said. Hence it is that angels' thoughts are ineffable and inexpressible, and cannot er ervento the natural thoughts of man; yet every angel was born a man, and has lived as a man, and then seemed to himself no wiser than his fellows.

577. In the same degree to which angels are wise and intelligent, infernal spirits are wicked and cunning; for the case is similar, since the spirit of man when released from the body lives in his own good or his own evil, according as he is an angelic or infernal spirit. For every spirit is his own good or his own evil, because he is his own love, as we have frequently demonstrated above; and therefore since

an angelic spirit thinks, wills, speaks and acts from his own good, so does an infernal spirit from his own evil; and to think, will, speak and act from evil itself, is to do so from

all things that exist in evil.

It was otherwise while he lived in the body, for then the evil of the man's spirit was restrained, as all men are, by the law, by the hope of gain, honour and reputation, or by the fear of losing them; and so the evil of his spirit could not then burst forth and reveal its true nature. Besides, the evil of man's spirit was then wrapped up and veiled in outward probity, sincerity, justice and affection for truth and good, which such a man professed and feigned from worldly motives. Under this mask the evil lay so concealed and obscure, that he himself scarcely realised the deep wickedness and cunning of his spirit; nor that in himself he was such a devil as he becomes after death, when his

spirit stands revealed in its own true nature.

Such wickedness as exceeds all belief then manifests itself. Thousands of evil thoughts and deeds then burst forth from evil itself, and among them are some which cannot be expressed in the words of any language. Much experience has been granted me, that I might thoroughly learn their character; for the Lord has permitted me to be in the spiritual world as to the spirit, and at the same time in the natural world as to the body. Thus I can testify, that their wickedness is so great, that it is hardly possible to describe a thousandth part of it; and also that unless the Lord protected man, it would be impossible for him ever to be rescued from hell; for there are present with every man spirits from hell as well as angels from heaven (n. 292, 293). And the Lord cannot protect man, unless he acknowledges the Divine Being and lives a life of faith and charity; for otherwise he turns away from the Lord to infernal spirits, and so his spirit becomes imbued with wickedness similar to their own.

Nevertheless, man is continually withdrawn by the Lord from the evils which he attracts, and as it were attaches to himself, from association with such spirits. If he cannot be restrained by the internal bonds of conscience-and if he denies the Divine Being he has none-still he is restrained by external bonds, which, as we have just said, are the dread of the law and its penalties, and of the loss of gain, honour

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and reputation. Such a man may indeed be withdrawn from evils by the delights of his love, and by the fear of losing or being deprived of those delights, but he cannot be brought into spiritual good; for so far as he is brought into that, he meditates cunning and deceit, and puts on an appearance and pretence of goodness, sincerity and justice, with a view to persuade and deceive others. This cunning unites with the evil of his spirit and induces upon it a form and character like its own.

578. Of all spirits those are the worst who have given themselves up to evils originating from the love of self, and whose inward motive has been deceit; for deceit enters more deeply into the thoughts and intentions than any other evil, and infects them with poison, and thus destroys all the spiritual life of man. Most of these are in the hells at the back, and are called genii, and it is their delight to render themselves invisible, and to hover round others like phantoms, secretly infusing evil into them, which they inject as vipers do poison. These are more direfully tormented than the rest. But those who are not deceitful, and who have not given themselves up to malignant craftiness, and yet are in the evil of self-love, are also in hells at the back, but not in such deep ones. On the other hand, those who are in evils arising from the love of the world are in the hells in front, and are called spirits. These are not such personifications of evil, hatred and revenge as those who are in the evils of self-love; consequently their malice and cunning is not so great and their hells are less malignant.

579. I have learnt by experience the nature of the wickedness of those who are called genii. Genii do not act upon and influence the thoughts but the affections, which they perceive and scent out, as dogs scent out wild beasts in a forest. When they perceive good affections in any one, they convert them instantly into evil affections, leading and bending them in a wonderful manner by means of his delights, and this so secretly and with such malignant art, that he is quite unconscious of it; for they guard cunningly against anything entering his thought, because they would thus be detected. When present with man, they take up a position close to the hinder part of the head. While in the world they were men who deceitfully captivated the minds of others, leading and persuading them by the delights of their affections and lusts.

But such spirits are prevented by the Lord from coming near any man of whose reformation there is any hope; because they are able not only to destroy the conscience, but also to excite in man hereditary evils, which would otherwise remain latent. In order, therefore, that man may not be led into those evils, it is provided by the Lord that these hells should be entirely closed; and when any man of this character comes after death into the other life, he is at once cast into their hell. When their deceit and cunning

are laid bare, these genii appear like vipers.

580. The profound cunning of infernal spirits is manifest from their wicked arts, which are so numerous, that the mere recital of them would fill a volume, and their description would fill many; these arts are almost all unknown in the world. One kind is the employment of correspondences for evil purposes: a second is a like misuse of the ultimates of Divine order: a third is the communication and infusing of thoughts and affections into others, either by turning towards them, or by fixing the sight upon them, or by operating through others at a distance, or by sending out emissaries of their own: a fourth is the production of deceptive appearances: a fifth consists of projections out of themselves, by which they become present in a different place from that in which they are bodily present, and a sixth consists of pretences, false beliefs and lies. The spirit of a wicked man, when released from the body, comes of itself into the knowledge of these arts; for they are inherent in the nature of the evil by which he is then possessed. By these arts they torment one another in the hells. But since all these arts are unknown in the world, except those which exist in pretences, false beliefs and lies, I shall not describe them in detail, because they would not be understood and because they are too abominable to be described.

581. The reason why the Lord permits torments in the hells, is that evils cannot otherwise be restrained and subdued. The only means of doing so, and thus keeping the infernal crew in bonds, is the fear of punishment. There is no other means; for without the fear of punishment and torment, evil would burst forth into madness, and the whole would be destroyed, as a kingdom on earth would be where

there was no law and no punishment.

## THE APPEARANCE, SITUATION AND NUMBER OF THE HELLS

582. In the spiritual world, that is, in the world where spirits and angels are, the visible objects are precisely the same in outward appearance as in the world where men are. There are seen plains and mountains, hills and rocks, with valleys between them, also sheets of water, and numerous other things which are seen on earth. But still they are from a spiritual origin, and are therefore visible to spirits and angels, and not to men, because men are in the natural world. Spiritual beings see things which have a spiritual origin, and natural beings those which have a natural origin. For this reason man cannot possibly see the things in the spiritual world, unless it be granted him to be in the spirit, or until he dies and becomes a spirit. On the other hand angels or spirits cannot see anything at all in the natural world, unless present with a man who is permitted to speak with them. For the eyes of man are adapted to receive the light of the natural world, and the eyes of angels and spirits to receive the light of the spiritual world, and yet the eyes of both are exactly alike in appearance.

That such is the nature of the spiritual world cannot be understood by the natural man, and least of all by the sensuous man, who believes nothing but what he sees with his bodily eyes and touches with his hands, that is, what he acquires from the experience of sight and touch; and since his thought is based upon such things, it is material and not spiritual. Such being the similarity between the spiritual world and the natural world, man after death can hardly believe that he is not in the world where he was born, and from which he has departed; and therefore they call death only a translation from one world to another similar world. That there is such a resemblance between the two worlds, may be seen above, where representations and appearances

in heaven are treated of (n. 170-176).

583. The heavens are in the higher parts of the spiritual world, the world of spirits is in the lower parts, and under both are the hells. The heavens are not visible to spirits in the world of spirits, except when their interior sight is opened, although they sometimes see them as mists or as bright clouds. The reason is that the angels of heaven are

in an interior state of intelligence and wisdom, and thus above and beyond the sight of those who are in the world

of spirits.

But spirits who dwell in the plains and valleys see one another; and yet when they are separated, which is done when their inner life is disclosed, evil spirits no longer see the good. Good spirits can see the evil, but they turn away from them, and when spirits turn away, they become invisible. The hells too are invisible because they are closed; but the entrances, which are called gates, are seen when they are opened to let in other similar spirits. the gates to the hells open from the world of spirits and none from heaven.

584. The hells are everywhere, both under the mountains, hills and rocks, and also under the plains and valleys. The openings or gates to the hells, which are under the mountains, hills and rocks, appear like holes and clefts in the rocks; some yawning wide, others strait and narrow, and many of them rugged. They all appear dark and gloomy, when looked into, but the infernal spirits in them are in a light like that which comes from burning charcoal. Their eyes are adapted to receive that light, because while in the world they had been in thick darkness as to Divine truths, through denying their existence, and in a sort of light as to falsities from having confirmed them in their minds. Hence their sight has become adapted to that light, and therefore the light of heaven is thick darkness to them, so that when they come out of their dens they see nothing.

All this makes it abundantly clear that man comes into the light of heaven so far as he acknowledges the Divine Being and confirms himself in the things of heaven and the Church; and that he enters the thick darkness of hell so far as he denies the Divine Being and confirms himself in what is contrary to the things of heaven and the Church.

585. The openings or gates of the hells which lie beneath the plains and valleys, present various appearances. Some are like those beneath the mountains, hills and rocks, some like dens and caverns, some like great chasms and gulfs, some like bogs, and others like stagnant pools. All are closed, and are only opened when evil spirits are cast in thither; and when they are opened an exhalation issues from them either like the fire and smoke which rise into

the air from buildings on fire, or like flame without smoke or like the soot which comes from a chimney on fire, or like mist and thick cloud. I have been told that infernal spirits neither see nor feel these things, because when they are in them they are breathing their own atmosphere, and thus living in the delight of their life; and this because all these things correspond to the evils and falsities in which they are immersed, fire corresponding to hatred and revenge, smoke and soot to the falsities therefrom, flame to the evils of self-love, and mists and thick clouds to the falsities thence

arising.

586. I have been permitted to look into the hells, and to see what they are like inside; for when the Lord pleases, the sight of a spirit or angel may penetrate from above into the depths beneath, and examine their nature, notwithstanding their being closed up. In this manner I was permitted to look into them. Some hells looked like caverns and dens in the rocks extending inwards, and afterwards obliquely or vertically downwards into the abyss; some hells looked like dens and caves, such as wild beasts inhabit in forests, some like the vaulted caverns and galleries seen in mines, with caves opening downwards. Most of the hells are threefold; those that are above seem to be in thick darkness, because they are inhabited by those who are immersed in the falsities of evil; but those that are below appear fiery, being inhabited by those who are immersed in evils themselves; for thick darkness corresponds to the falsities of evil, and fire to the evils themselves. In the deeper hells are those who have acted from profoundly evil motives, but in the less deep are those who have acted from superficially evil motives, that is, from the love of the falsities of evil.

Some hells present the appearance of houses and cities ruined by fire, where infernal spirits lurk in concealment. In the less malignant hells are seen what appear to be rude huts, sometimes in rows forming a kind of town with lanes and streets. In the houses live infernal spirits who are engaged in continual quarrels, enmities, fights and deeds of violence; and in the streets and lanes, robberies and depredations are committed. In some of the hells there are mere brothels, disgusting to the sight and filled with all kinds of filth and excrement. There are also dark forests,

in which infernal spirits prowl about like wild beasts, and where too there are underground dens into which fugitives flee from their pursuers. There are also sterile and sandy deserts, dotted here and there with ragged rocks containing caverns, and here and there with huts. Into these desert places those are cast out from the hells who have suffered every extremity of punishment, especially those who in the world have been more cunning than others in plotting and contriving deceitful artifices. To such a state do they at last come.

587. The situation of the different hells cannot be known to any one, not even to the angels in heaven, but is known only to the Lord; but the general position of the hells is known from the quarters in which they are situated. For the hells, like the heavens, are distinctly arranged according to the quarters, and the quarters in the spiritual world are determined according to the various kinds of love. All the quarters in heaven originate from the Lord as the Sun, who is the East; and since the hells are opposite to the heavens, their quarters originate from the opposite point, namely,

from the west (n. 141-153).

This is why the hells in the western quarter are the worst of all and the most horrible, and why they become gradually worse and more horrible, the more remote they are from the east. In these hells are those who in the world have been full of self-love and hence full of contempt for others, and of enmity against those who did not favour them, and full of hatred and revenge against those who did not venerate and worship them. In the furthest hells of this quarter are those who have been of the so-called Catholic religion, and have desired to be worshipped as gods; and have therefore burned with hatred and revenge against all who did not acknowledge their power over heaven and the souls of men. They still retain the disposition which distinguished them on earth, that is, they cherish a like hatred and revenge against those who oppose them. Their greatest delight is in acts of cruelty; but this delight is turned against themselves in the other life; for in their hells, of which the western quarter is full, every one rages against every other who calls in question his divine power. But on this subject more will be said in a small work on The Last Judgment and the Destruction of Babylon.

All that can be known of the arrangement of the hells in this quarter is that the most dreadful hells are at the boundaries towards the northern quarter, and the less dreadful are towards the southern quarter. direfulness of the hells gradually diminishes northern quarter towards the southern and eastern quarters. To the east are those who have been full of pride, and have not believed in the Divine Being, but still have not cherished such hatred and revenge, nor such deceit as those

in the deeper hells of the western quarter.

There are no hells in the eastern quarter at this day, those which were there having been removed to the front part of the western quarter. The hells in the northern and southern quarters are many, and in them are those who, while on earth, were immersed in the love of the world, and consequently in various kinds of evil, such as enmity, hatred, theft, robbery, cunning, avarice and cruelty. The worst of these hells are in the northern quarter, the milder in the Their direfulness increases the nearer they are to the western quarter, and the farther they are from the southern; and it decreases toward the eastern and southern quarters. Behind the hells in the western quarter there are dark forests, in which malignant spirits prowl about like wild beasts, and there are similar forests behind the hells in the northern quarter; but behind the hells in the southern quarter are the deserts mentioned above. Thus far respecting the situation of the hells.

588. As to the number of the hells, there are as many as there are angelic societies in the heavens; because every heavenly society has a corresponding infernal society as its opposite. That the heavenly societies are innumerable, and that all are distinct one from another according to the good of love, charity and faith, may be seen in the chapter on the societies of which heaven consists (n. 41-50); and in that on the immensity of heaven (n. 415-420). It is the same therefore with the infernal societies, which are distinct from one another according to the evils which are opposite

to such good.

Every evil as well as every good is of infinite variety, but this is beyond the comprehension of those who have only a general idea concerning every evil, such as contempt, enmity, hatred, revenge, deceit and so on. But let them know that every one of these evils comprises so many specific differences, and every one of these so many other specific or particular differences, that a volume would not suffice to enumerate them. The hells are so distinctly arranged in order, according to the differences of every evil, that nothing could be more perfectly ordered or more distinct. From this it is evident that they are innumerable, and that they are near to or remote from one another, according to the generic, specific and particular distinctions of their evils.

There are also hells beneath hells. Some hells communicate with others by passages, and more by exhalations; but always in exact accordance with the affinity of one kind or species of evil with others. That the number of the hells is very great has been made known to me by the fact that there are hells under every mountain, hill and rock, and also under every plain and valley; and that they extend beneath in length, breadth and depth. In a word, the whole of heaven, and the whole of the world of spirits, are, as it were, hollowed out underneath; and under them is a continuous hell. Thus far concerning the number of hells.

### THE EQUILIBRIUM BETWEEN HEAVEN AND HELL

589. In order that anything may exist, there must be a universal state of equilibrium. Without equilibrium there is neither action nor reaction; for equilibrium exists between two forces, of which one acts and the other re-acts, and the state of rest resulting from such action and re-action is called equilibrium. The natural world both in general and in particular exists in a state of equilibrium. Generally speaking, there is equilibrium even in the atmospheres, for the lower parts re-act and resist in proportion as the higher parts act and press down upon them. There is also an equilibrium in the natural world between heat and cold, light and shade, dryness and moisture, the middle condition being their equilibrium. There is also an equilibrium in every thing belonging to the three kingdoms of nature, the mineral, vegetable and animal; for without equilibrium nothing could exist or subsist in them; there is everywhere an effort, as it were, acting on one part and re-acting on the other.

All existence, that is, every effect, is produced in equilibrium, and it is produced by active force on the one hand, and passive resistance on the other; or by the latter receiving and yielding suitably to the active pressure of the former. In the natural world, that which acts or re-acts, is called force or endeavour; but in the spiritual world, that which acts or re-acts is called life or will. Life in that world is living force, and will is living effort, and the equilibrium itself is called freedom. Thus spiritual equilibrium or freedom, exists and subsists between good acting on the one part, and evil re-acting on the other; or between evil

acting on one part and good re-acting on the other.

With good people, the equilibrium is between good acting and evil re-acting, but with wicked people it is between evil acting and good re-acting. Spiritual equilibrium is between good and evil, because the whole life of man has reference to good and evil, his will being their receptacle. There is also an equilibrium between truth and falsity, but this depends on the equilibrium between good and evil. The equilibrium between truth and falsity is like that between light and shade, which produce their effect upon the objects of the vegetable kingdom only so far as heat and cold are present in them. That light and shade of themselves produce nothing, but that heat produces its results through them, is demonstrable from the fact that light and shade are the same in winter as in spring. This comparison of truth and falsity with light and shade is based on correspondence; for truth corresponds to light, falsity to shade, and heat to the good of love. Spiritual light indeed is truth, spiritual shade is falsity, and spiritual heat is the good of love; but this subject is treated of in the chapter on the light and heat of heaven (n. 126-140).

590. There is a perpetual equilibrium between heaven and hell, for from hell there continually exhales and ascends the endeavour to do evil, and from heaven there continually breathes forth and descends the endeavour to do good. In this equilibrium exists the world of spirits, which is midway between heaven and hell, as may be seen above (n. 421-431). The world of spirits is maintained in that equilibrium because every man after death enters first the world of spirits, and is kept there in a state similar to that in which he lived in the world; but this would not be

possible unless the most perfect equilibrium existed there. For the character of all is found out by their being left in the same liberty as they enjoyed in the world, and spiritual equilibrium in both men and spirits is liberty, as was said

just above (n. 589).

The angels in heaven can perceive what use every man there makes of his freedom, by the diffusion of his affections and thought; and angelic spirits can do so by noticing the ways along which he walks. Good spirits walk along paths which lead to heaven, but evil spirits along paths which lead to hell. Ways are actually seen in that world, and therefore ways in the Word, signify truths which lead to good, or in the opposite sense, falsities which lead to evil. This is the reason why to go, to walk, and to journey, in the Word, signify progressive states of life. I have often seen those ways, and spirits going and walking along them freely

according to their affections and their thoughts.

591. Evil continually exhales and ascends out of hell, and good continually breathes forth and descends out of heaven, because every one is encompassed by a spiritual sphere, and that sphere flows forth in waves from the life of the affections and their thoughts; and since such a sphere of life flows forth from every one, it therefore flows forth from every heavenly society, and from every infernal society, and consequently from all those societies together, that is, from the whole of heaven and the whole of hell. Good flows forth from heaven, because all in heaven are in good; and evil flows forth from hell, because all in hell are in evil. The good which is from heaven is all from the Lord; for the angels, in the heavens, are withheld from their own selfhood, and kept in the Lord's Divine Sphere, which is Good itself. But the spirits who are in the hells, are all immersed in their own selfish nature which, being nothing but evil, is hell.

It is evident therefore that the equilibrium in which angels are maintained in the heavens, and spirits in the hells, is not like the equilibrium in the world of spirits. The equilibrium of angels in heaven is conditioned by the extent to which they have been willing to lead, and have actually led a good life in the world, and have held evil in aversion; but the equilibrium of spirits in hell depends on the extent to which they wished to lead, and have actually led an evil

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life in the world, and have been opposed in heart and mind

to good.

592. Unless the Lord ruled both the heavens and the hells there could be no equilibrium, and if there were no equilibrium neither heaven nor hell could exist; for all things in the universe, whether in the natural or the spiritual world, endure by means of equilibrium. Every rational man may perceive that this is so, because if there were a preponderance on one part, and no resistance on the other, it is clear that both must perish. Thus the spiritual world would perish if good did not re-act against evil, and continually restrain its rebellious nature; and unless this were done by the Divine Being alone, both heaven and hell would perish, and with them the whole human race.

The Divine Being alone can do this, because selfhood, whether in angel, spirit or man, is nothing but evil (n. 591). Therefore, no angels or spirits are able in the least to resist the evils which continually exhale from the hells, because their selfhood leads them all towards hell. It is clear, therefore, that unless the Lord alone ruled both the heavens and the hells, no one could ever be saved. Besides, all the hells act as one, for evil affections in the hells are connected together like good affections in the heavens; and the Divine Sphere alone, which proceeds solely from the Lord, is able to resist all the hells, which are innumerable, and which act together

against heaven, and against all who dwell there.

593. The equilibrium between the heavens and the hells is affected one way or the other according to the number of those who enter heaven and who enter hell, which amounts to many thousands daily. But to perceive and know which way the balance inclines, and to regulate and equalise it, is not in the power of any angel, but of the Lord alone; for the Lord's Divine Sphere is omnipresent and reveals to Him whether the balance anywhere wavers; whereas an angel only sees what is near to him, and has no inward perception even of what is passing in his own society.

594. How all things in the heavens and in the hells are so arranged that, both collectively and individually, they may be in equilibrium, can in some measure be seen from what has been stated and explained concerning the heavens and the hells, namely, that all the societies of heaven are arranged most distinctly according to the different kinds and varieties

of good affection: and all the societies of hell according to the different kinds and varieties of evil affection; and that beneath every society of heaven there is a corresponding and opposite society of hell; and from this opposite correspondence there results equilibrium. It is therefore continually provided by the Lord that no infernal society beneath a heavenly society shall predominate, and if it begins to predominate, it is restrained by various means and is reduced to a just measure of equilibrium. These means are many, but we will name only a few. Some of them have reference to a more powerful presence of the Lord, some to the closer communication and conjunction of one or more societies with others, some to the ejection of superabundant infernal spirits into deserts, some to the transference of certain spirits from one hell to another, some to the reducing to order of the inhabitants of the hells, which is effected by various means, some to the concealing of certain hells under denser and thicker coverings, and also to the sending of them down to a greater depth; not to speak of other means including those employed in the heavens above. These facts are stated to give some idea how the Lord alone provides that there shall be everywhere an equilibrium between good and evil, and therefore between heaven and hell; because on that equilibrium is founded the safety of all in heaven and on earth.

assaulting heaven and endeavouring to destroy it, and that the Lord continually protects the heavens by withholding the angels from the evils of their selfhood, and keeping them in the good which flows from Himself. I have often been allowed to perceive the sphere which flows from the hells, which is nothing but an effort to destroy the Divine Sphere of the Lord, and consequently to destroy heaven. I have also sometimes perceived the ebullitions of certain hells, which were efforts to break forth and to destroy.

On the other hand, the heavens never assail the hells, for the Divine Sphere which proceeds from the Lord is a perpetual endeavour to save all; and since the inhabitants of the hells cannot be saved, because all who dwell there are in evil and opposed to the Divine Sphere of the Lord, therefore outrages in the hells are subdued and cruelties restrained so far as possible to prevent them from breaking out beyond measure one against another. This also is effected

in innumerable ways by Divine power.

596. There are two kingdoms into which the heavens are distinguished, namely, the celestial kingdom and the spiritual kingdom, concerning which see above (n. 20-28). Similarly there are two kingdoms into which the hells are distinguished, one of which is opposed to the celestial kingdom and the other to the spiritual kingdom. The infernal kingdom, which is opposite to the celestial, is in the western quarter, and its inhabitants are called genii; but that which is opposite to the spiritual kingdom, is in the northern and southern quarters, and its inhabitants are called evil spirits. All in the celestial kingdom are imbued with love to the Lord, but all in the hells opposite to that kingdom are absorbed in the love of self; whereas all in the spiritual kingdom are imbued with love to the neighbour, but all in the hells opposite to that kingdom are absorbed in the love of the world. Hence it is evident, that love to the Lord and self-love are opposites; and love to the neighbour and the love of the world are also opposites. It is continually provided by the Lord that no emanation from the hells opposite to the Lord's celestial kingdom shall be directed against those in the spiritual kingdom, because if this were the case, the spiritual kingdom would perish, for the reason assigned above (n. 578-579). These are the two general equilibriums, which are continually preserved intact by the Lord.

# MAN IS IN FREEDOM BY MEANS OF THE EQUILIBRIUM BETWEEN HEAVEN AND HELL

597. The equilibrium between heaven and hell has been treated of above, and it has been shown that it is an equilibrium between good from heaven and the evil from hell; and that consequently it is a spiritual equilibrium, which in its essence is freedom. Spiritual equilibrium is freedom in its essence, because it is between good and evil, and also between truth and falsity; and these things are spiritual. Therefore, the power of willing either good or evil, and of thinking either truth or falsity, and of choosing the one in preference to the other, is the freedom of which we now speak.

This freedom is given to every man by the Lord, nor is it

ever taken away; in fact, by virtue of its origin, it is not man's own but the Lord's, because it is from the Lord. Nevertheless it is given to man with his life as his own, in order that he may be reformed and saved; for without liberty there can be no reformation and salvation. Every one who takes a rational view of things may see that man is at liberty to think ill or well, sincerely or insincerely, justly or unjustly; and also that he can speak and act well, sincerely and justly, but is withheld from speaking and acting ill, insincerely and unjustly, by reason of spiritual, moral and civil laws, which keep his external words and deeds under restraint. It is evident, therefore, that the thoughts and desires of man's spirit are in freedom, but not so his external words and deeds unless they are in conformity with the above-mentioned laws.

598. No man can be reformed unless he enjoys freedom, because he is born into evils of every kind, which must be removed before he can be saved; but they cannot be removed, unless he sees them in himself, acknowledges them, afterwards ceases to will them, and finally holds them in aversion. Not until then are they removed. This could not be effected unless there were both evil and good in man, for good enables him to see evil, but evil cannot enable him to see good. The spiritual good, about which man is capable of reflecting, he learns from childhood onwards by reading the Word, and hearing sermons; and he learns moral and civil good from life in the world. This is the first reason why man must be in freedom.

Another reason is that nothing is incorporated in a man's life unless it is done from the affections of his love. Other things indeed may enter his thought, but they proceed no farther; for they do not enter his will and therefore do not become his; for thought depends for its material on the memory, but the will depends upon the life itself. No thought or action is ever free, unless it proceeds from the will, or, what is the same thing, from the affection of love. For whatever a man wills or loves, he does freely, and therefore the freedom of man, and the affection of his love or of his will, are one. Man therefore possesses freedom that he may be affected by truth and good, that is, love them and so make them his own.

In a word, nothing has any permanence with man, unless

he accepts it in freedom, for it does not belong to love or will nor, therefore, to his spirit. For love or will is the very essence of man's spirit, love and will being interchangeable terms, because what a man loves, he wills. This is the reason

why man cannot be reformed unless he is in freedom.

599. In order that man may be in freedom for the sake of his reformation, he is in communication as to his spirit with heaven and with hell. For there are present with every man spirits from hell and angels from heaven. By means of spirits from hell man is under the influence of his own evil, but by means of angels from heaven he is under the influence of good from the Lord, and is thus maintained in spiritual equilibrium or freedom. That angels from heaven and spirits from hell are present with every man, may be seen in the chapter on the conjunction of heaven with the

human race (n. 291-302).

600. It must be understood that the connexion of man with heaven and with hell is not directly with them, but indirectly through spirits dwelling in the world of spirits. It is these spirits who are present with man, and not any from hell itself or from heaven itself. Through evil spirits in the world of spirits man is connected with hell, and through good spirits with heaven. The world of spirits is therefore midway between heaven and hell, and is the very centre of equilibrium. That the world of spirits is midway between heaven and hell may be seen in the chapter on that world (n. 421-431), and that it is the very centre of equilibrium between heaven and hell may be seen in the last chapter (n. The source of man's freedom is now, therefore, 589-596). evident.

601. Something more must be added about the spirits who are present with man. An entire society may have communication with another society, or with an individual, wherever he is, by means of a spirit sent forth from that society; and such a spirit is called the *subject* of many. The same is true of man's connexion with societies in heaven and in hell, through spirits present with him from the world of spirits.

602. Lastly, something shall be said concerning the inherent conviction man has respecting his life after death, which is borne in upon him by influence from heaven. There were some simple common people, who in the world

had lived in genuine faith. They were brought into a state of mind similar to their state in the world, which may be done with any one by the Lord's permission, and it was then shown what opinion they had held about the state of man after death. They said that some intelligent persons had asked in the world what they thought about their soul after its life in the world, and that they replied, they did not know what the soul was. They were then asked what they believed about their state after death, and they said that they believed that they would live as spirits. They were next asked what belief they had respecting a spirit, and they said that he is a man. Then they were asked how they knew this: they simply replied they knew it because it was so. These intelligent persons wondered that the simple had such faith, and that they themselves had it not. proof that every man who is in conjunction with heaven has an inherent conviction concerning his life after death. This is borne in upon man solely by heavenly influence, that is, by the Lord operating through heaven by means of spirits in the world of spirits who are present with man. It is possessed by all who have not extinguished their freedom of thought by assuming and confirming in various ways certain hypotheses concerning the soul of man; they say, for instance, that it is either pure thought, or some principle of life, the seat of which they seek in the body; whereas, the soul is nothing but the life of man, and the spirit is the man himself, the earthly body, which he carries about with him in the world, being merely an instrument, by which the spirit of man is able to act in a manner suited to the natural world.

603. What has been said in this work about heaven, the world of spirits and hell, will appear unintelligible to those who take no delight in learning spiritual truths, but it will be clear to those who delight to do so, and especially to those who have an affection for the truth, that is, who love it for its own sake; for whatever is loved enters clearly into the ideas of the mind, and this is especially the case when truth

is loved, because all truth is radiant with light.

#### THE END